



८ उपनिषत् (S)

मूलम् + कारिका: (E)

Original Sanskrit text copied from :

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English translation :

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compiler :

(Sevayoga)

Note:

“As soon as we come to the Upanishads, the idea of fear vanishes, and the impersonal idea takes its place.” (impersonality includes all personalities, is the sum total of everything in the universe, and infinitely more besides. "As the one fire coming into the world is manifesting itself in so many forms, and yet is infinitely more besides," so is the Impersonal.)

“All the books contained in the Upanishads have one subject, one task before them—to prove the following theme: Just as by the knowledge of one lump of clay we have the knowledge of all the clay in the universe, so what is that, knowing which we know everything in the universe?”

“The Upanishads point out that the goal of man is neither misery nor happiness, but we have to be master of that out of which these are manufactured. We must be masters of the situation at its very root, as it were.”

“The second idea, that you are all bound by the law of Karma, the Upanishads admit, but they declare the way out. The goal of man is to go beyond law. And enjoyment can never be the goal, because enjoyment can only be in nature”.

“The Upanishads say, renounce. That is the test of everything. Renounce everything. It is the creative faculty that brings us into all this entanglement. The mind is in its own nature when it is calm. The moment you can calm it, that [very] moment you will know the truth. What is it that is whirling the mind? Imagination, creative activity”.

“The Upanishads indicate what is meant by realising the Truth. It means recognising neither good nor bad, but knowing all as coming from the Self; Self is in everything. It means denying the universe; shutting your eyes to it; seeing the Lord in hell as well as in heaven; seeing the Lord in death as well as in life. This is the line of thought in the passage I have read to you; the earth is a symbol of the Lord, the sky is the Lord, the place we fill is the Lord, everything is Brahman. And this is to be seen, realised, not simply talked or thought about. We can see as its logical consequence that when the soul has realised that everything is full of the Lord, of Brahman, it will not care whether it goes to heaven, or hell, or anywhere else; whether it be born again on this earth or in heaven. These things have ceased to have any meaning to that soul, because every place is the same”. “only the one infinite Brahman exists.”

-Vivekananda

Mantra Purnamadam :

Om. That (supreme Brahman) is infinite, and this (conditioned Brahman) is infinite. The infinite (conditioned Brahman) proceeds from the infinite (supreme Brahman). (Then through knowledge), realizing the infinitude of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone.
(See Br. 5.1.1.) Om! Peace ! Peace ! Peace !

ISA

1. ईशावास्योपनिषत् - मन्त्राः

ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ 1
॥

1. Om. All this-whatsoever moves on the earth should be covered by the Lord. Protect (your Self) through that

detachment. Do not covet anybody's wealth. (Or- Do not covet, for whose is wealth?)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ 2 ॥

2. By doing karma, indeed, should one wish to live here for a hundred years. For a man, such as you (who wants to live thus), there is no way other than this, whereby karma may not cling to you.

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ 3 ॥

3. Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत्
।

तद्भावतोऽन्यानत्येति तिष्ठ—तस्मिन्नपो मातरिश्वा
दधाति ॥ 4 ॥

4. It is unmoving, one, and faster than the mind. The senses could not overtake It, since It had run ahead. Remaining stationary, It outruns all other runners. It being there, Matarisva allots (or supports) all activities.

तदेजति तन्नैजति तद्वरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5 ॥

5. That moves, That does not move; That is far off, That is very near; That is inside all this, and That is also outside all this.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6 ॥

6. He who sees all beings in the Self itself, and the Self in all beings, feels no hatred by virtue of that (realization).

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ 7 ॥

7. When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or- In the Self, of the man of realization, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?)

स पर्यगाच्छुक्रमकायमव्रण — मस्नाविरं
शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतो —
ऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ 8 ॥

8. He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; he has duly allotted the (respective) duties to the eternal years (i.e. to the eternal creators called by that name).

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ 9 ॥

9. Those who worship avidya (rites) enter into blinding darkness; but into greater darkness than that enter they who are engaged in vidya (meditation).

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 10 ॥

10. 'They say that by vidya a really different result (is achieved), and they say that by avidya a different result (is achieved)', thus have we heard (the teaching) of those wise men who explained that to us.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ 11 ॥

11. He who knows these two, vidya and avidya, together, attains immortality through vidya, by crossing over death through avidya.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ 12 ॥

12. Those who worship the Unmanifested (Prakrti) enter into blinding darkness; but those who are devoted to the Manifested (Hiranyagarbha) enter into greater darkness.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 13 ॥

13. 'They spoke of a different result indeed from the worship of the Manifested, and they spoke of a different result from the worship of the Unmanifested' -thus we have heard (the teaching) of those wise men who explained that to us.

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ 14 ॥

14. He who knows these two, the Unmanifested and the Destruction (Hiranyagarbha), together, attains immortality through the Unmanifested by crossing death through Destruction.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ 15 ॥

15. The face of Truth (Brahman in the solar orb) is concealed by a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature truthful (or, am the performer of rightful duties).

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ
पुरुषः सोऽहमस्मि ॥ 16 ॥

16. O thou who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati, do remove thy rays, do gather up thy dazzle. I shall behold by thy grace that form of thine which is most benign. I am that very Person that is yonder (in the Sun).

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ 17
॥

17. Let (my) vital force now attain the (all pervading) immortal Air; (and) now let this body be reduced to ashes.
Om, O my mind, remember- remember all that has been done.
O mind, remember -remember all that has been done.

अग्ने नय सुपथा राये अस्मान्चिश्वानि देव वयुनानि
विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम
॥ 18 ॥

18. O Fire! O god ! Knowing, as thou do, all our deeds, lead us by the good path for the enjoyment of the fruits of our deeds; remove from us all crooked sins. We offer thee many words of salutation.

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Aum Aapyayantu mamangani Mantra :

May my limbs, speech, vital force, eyes, ears, as also strength and all the organs, become well developed. Everything is the Brahman revealed in the Upanisads. May I not deny Brahman; may not Brahman deny me. Let there be no spurning (of me by Brahman), let there be no rejection (of Brahman) by me. May all the virtues that are (spoken on in the Upanisads repose in me who am engaged in the pursuit of the Self; may they repose in me.

Om! Peace! Peace! Peace!

KENA

2. केनोपनिषत् - मन्त्राः

Chapter : 1

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति
युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुःश्रोत्रं क उ देवो
युनक्ति ॥ 1 ॥

1. Willed by whom does the directed mind go towards its object? Being directed by whom does the vital force that precedes all, proceed (towards its duty) ? By whom is this speech willed that people utter? Who is the effulgent being who directs the eyes and the ears?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ
प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता
भवन्ति ॥ 2 ॥

2. Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent men after giving up (self-identification with the senses) and renouncing this world, become immortal.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ 3 ॥

3. The eye does not go there, nor speech, nor mind. We do not know (Brahman to be such and such) ; hence we are not aware of any process of instructing about It.

अन्यदेव तद्विदितादथो अविदितादधि ।

इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ 4 ॥

4. 'That (Brahman) is surely different from the known; and again, It is above the unknown'-such was (the utterance) we heard of the ancient (teachers) who explained It to us.

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 5 ॥

5. That which is not uttered by speech, that by, which speech is revealed, know that alone to be Brahman, and not what people worship as an object.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 6 ॥

6. That which man does not comprehend with the mind, that by which, they say, the mind is encompassed, know that to be Brahman and not what people worship as an object.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 7 ॥

7. That which man does not see with the eye, that by which man perceives the activities of the eye, know that alone to be Brahman and not what people worship as an object.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 8 ॥

8. That which man does not hear with the ear, that by which man knows this ear, know that to be Brahman and not this that people worship as an object.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 9 ॥

9. That which man does not smell with the organ of smell, that by which the organ of smell is impelled, know that to be Brahman and not what people worship as an object.

Chapter : 2

यदि मन्यसे सु वेदेति दभ्रमेवापि नूनं त्वं वेत्थ
ब्रह्मणो रूपं यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव
ते मन्ये विदितम् ॥ 1 ॥

1. (Teacher) : 'If you think, "I have known Brahman well enough", then you have known only the very little expression that It has in the human body and the little expression that It has among the gods. Therefore Brahman is still to be deliberated on by you.' (Disciple) : 'I think (Brahman) is known.'

नाह मन्ये सु वेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ 2 ॥

2. 'I do not think, "I know (Brahman) well enough": (i.e. I consider) "Not that I do not know; I know and I do not know as well." He among us who understands that utterance, "Not that I do not know; I know and I do not know as well", knows that (Brahman).'

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ 3 ॥

3. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well, and known to those who do not know.

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ 4 ॥

4. It (i.e. Brahman) is really known when It is known with (i.e. as the Self of) each state of consciousness, because thereby one gets immortality. (Since) through one's own Self is acquired strength, (therefore) through knowledge is attained immortality.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती
विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता
भवन्ति ॥ 5 ॥

5. If one has realised here, then there is truth; if he has not realised here, then there is great destruction. The wise ones, having realized (Brahman) in all beings, and having turned away from this world, become immortal.

Chapter : 3

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये
देवा अमहीयन्त त ऐक्षन्तास्माकमेवायं
विजयोऽस्माकमेवायं महिमेति ॥ 1 ॥

1. It was Brahman, indeed, that achieved victory for the sake of the gods. In that victory which was in fact Brahman's, the gods became elated.

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत
किमिदं यक्षमिति ॥ 2 ॥

2. They thought, 'Ours, indeed, is this victory, ours, indeed, is this glory,' Brahman knew this pretension of theirs. To them He did appear. They could not make out about that thing,' as to what this Yaksha (venerable Being) might be.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ 3 ॥

3. They said to Fire, 'O Jataveda, find out thoroughly about this thing as to what this Yaksa is.' He said, 'So be it.'

तदभ्यद्रवत्तमभ्यवदत् कोऽसीत्यग्निर्वा
अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ 4 ॥

4. To It he went. To him It said, 'Who are you?' He said, 'I am known as Fire, or I am Jataveda,'

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं
पृथिव्यामिति ॥ 5 ॥

5. (It said), 'What power is there in you, such as you are?' (Fire said), 'I can burn up all this that is on the earth.'

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन
तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं
विज्ञातुं यदेतद्यक्षमिति ॥ 6 ॥

6. (Yaksa) placed a straw for him saying, 'Burn this.' (Fire) approached the straw with the power born of full enthusiasm. He could not consume it. He returned from the Yaksa (to tell

the gods), 'I could not ascertain It fully as to what this Yaksa is.'

अथ वायुमब्रुवन् वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ 7 ॥

7. Then (the gods) said to Air, 'O Air, find out thoroughly about this thing as to what this Yaksa is.' (Air said), 'So be it.'

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा
अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ 8 ॥

8. To It he went. To him It said, 'Who are you?' He said, 'I am known as Air, or I am Matarisva.'

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं
पृथिव्यामिति ॥ 9 ॥

9. (It said), 'What power is there in you, such as you are?' (Air said), 'I can blow away all this that is on the earth.'

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय
 सर्वजवेन तन्न शशाकादातुं स तत एव निववृते
 नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ 10 ॥

10. (Yaksa) placed a straw for him saying, 'Take it up.' Air approached the straw with all the strength born of enthusiasm. He could not take it up. He returned from that Yaksa (to tell the gods), 'I could not ascertain It fully as to what this Yaksa is.'

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति
 तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ 11 ॥

11. Then (the gods) said to Indra, 'O Maghava, find out thoroughly about this thing, as to what this Yaksa is.' (He said), 'So be it.' He (Indra) approached It (Yaksa). From him (Yaksa) vanished away.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहु
 शोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ॥
 12 ॥

12. In that very space he approached her, the superbly charming woman, viz Uma Haimavati. To Her (he said),
'What is this Yaksa?

Chapter : 4

ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदाञ्चकार ब्रह्मेति ॥ 1 ॥

1. 'It was Brahman', said She. 'In Brahman's victory, indeed, you became elated thus.' From that (utterance) alone, to be sure, did Indra learn that It was Brahman.

तस्माद्वा एते देवा
अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं
पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ 2 ॥

2. Therefore, indeed, these gods, viz Fire, Air, and Indra, did excel other gods, for they indeed touched It most proximately, and they knew It first as Brahman.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्टं
पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ 3 ॥

3. Therefore did Indra excel the other deities. For he touched It most proximately, inasmuch as he knew It first as Brahman.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३
इतीन्यमीमिषदा३ इत्यधिदैवतम् ॥ 4 ॥

4. This is Its instruction (about meditation) through analogy. It is like that which is (known as) the flash of lightning, and It is also as though the eye winked. These are (illustrations) in a divine context.

अथाध्यात्मं यदेतद्रच्छतीव च मनोऽनेन
चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥ 5 ॥

5. Then is the instruction through analogy in the context of the (individual) self: This known fact, that the mind seems to go to It (Brahman), and the fact that It (Brahman) is repeatedly remembered through the mind; as also the thought, (that the mind has with regard to Brahman).

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं
वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ 6 ॥

6. The Brahman is well known as the one adorable to all creatures: (hence) It is to be meditated on with the help of the name tadvana. All creatures surely pray to anyone who meditates on It in this way.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्वाह्मीं वाव त
उपनिषदमब्रूमेति ॥ 7 ॥

7. (Disciple: 'Sir, speak of the secret knowledge.' (Teacher) : 'I have told you of the secret knowledge; I have imparted to you that very secret knowledge of Brahman.'

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि
सत्यमायतनम् ॥ 8 ॥

8. Concentration, cessation from sense-objects, rites, etc., are its legs; the Vedas are all its limbs; truth is its abode.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ 9 ॥

9. Anyone who knows this thus, he, having dispelled sin, remains firmly seated in the boundless, blissful, and highest Brahman. He remains firmly seated (there).

KATO

Om Sahana vavatu:

May He protect us both (the teacher and the taught) together (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other.

Om ! Peace ! Peace ! Peace !

3. काठकोपनिषत् - मन्त्राः

Part-1 (1-3 chapters)

Part-2 (4-6 chapters)

KA-1.1.0 Chapter : 1

उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ 1 ॥

1. Once upon a time, the son of Vajasrava, being desirous of fruit, gave away everything. He had, as the story goes, a son named Naciketa.

त[?] ह कुमार[?] सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश सोऽमन्यत ॥ 2 ॥

2. As the presents were being carried (to the Brahmanas) faith took possession of him who was still a boy. He thought:

पीतोदका जग्धतृणादुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ 3 ॥

3. He goes to those worlds that are known as joyless, who gives away the cows that have drunk water and eaten grass (for good), whose milk has been milked (for the last time), and which have lost their organs.

स होवाच पितरं तत कस्मै मां दास्यसीति द्वितीयं
तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ 4 ॥

4. He said to his father, 'Father, to whom will you offer me?' He spoke to him a second time and a third time. To him (the father) said, To Death I offer you.'

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।

किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ 5 ॥

5. Among many I rank as belonging to the highest; among many I rank as belonging to the middling. What purpose can there be of Death that my father will get achieved today through me?

अनुपश्य यथा पूर्वे प्रतिपश्य तथा परे ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ 6 ॥

6. Consider successively how your forefathers behaved, and consider how others behave (now). Man decays and dies like corn, and emerges again like corn.

वैश्वानरः प्रविशति अतिथिर्ब्राह्मणो गृहान् ।

तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ 7 ॥

7. A Brahmana guest enters the houses like fire. For him they accomplish this kind of propitiation. O Death, carry water (for him).

आशाप्रतीक्षे सङ्गतं सूनृतां च इष्टापूर्ते
पुत्रपशूंश्च सर्वान् ।

एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति
ब्राह्मणो गृहे ॥ 8 ॥

8. If in anyone's house a Brahmana guest abides without food, that Brahmana destroys hope and expectation, the results of holy association and sweet discourse, sacrifices and charities, sons and cattle- all these-of that man of little intelligence.

तिस्रो रात्रीर्यदवात्सीर्गृहे मे
अनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।

नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति
त्रीन्वरान्वृणीष्व ॥ 9 ॥

9. O Brahmana, since you have lived in my house for three nights without food, a guest and an adorable person as you are, let my salutations be to you, and let good accrue to me

(by averting the fault arising) from that (lapse). Ask for three boons one in respect of each (night).

शान्तसङ्कल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो
माभिमृत्यो ।

त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे
॥ 10 ॥

10. O Death, of the three boons I ask this one as the first, viz that (my father) Gautama may become freed from anxiety, calm of mind, freed from anger towards me, and he may recognize me and talk to me when freed by you.

यथा पुरस्ताद्भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युस्त्वां
ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ 11 ॥

11. Having recognized (you), Auddalaki Aruni will be (possessed of affection) just as he had before. Seeing you freed from the jaws of Death, he will get over his anger and will, with my permission, sleep happily for many a night.

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया
बिभेति ।

उभे तीर्त्वा अशनायापिपासे शोकातिगो मोदते
स्वर्गलोके ॥ 12 ॥

12. In heaven there is no fear- you are not there, (and) nobody is struck with fear because of old age. Having transcended both hunger and thirst, and crossed over sorrow, one rejoices in the heavenly world.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं
श्रद्धधानाय मह्यम् ।

स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण
॥ 13 ॥

13. O Death, such as you are, you know that Fire which leads to heaven. Of that you tell me who am full of faith. The dwellers of heaven get immortality. This I ask for through the second boon.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः
प्रजानन् ।

अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं
गुहायाम् ॥ 14 ॥

14. O Naciketa, being well aware of the Fire that is conducive to heaven, I shall tell you of it. That very thing you understand, with attention, from my words. That Fire which is the means for the attainment of heaven and which is the support of the world, know it to be established in the intellect (of the enlightened ones).

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा
यथा वा ।

स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह
तुष्टः ॥ 15 ॥

15. Death told him of the Fire that is the source of the world, the class and number of bricks, as also the manner of arranging for the fire. And he (Naci keta), too, repeated verbatim, with understanding, all these as they were spoken. Then Death, being satisfied with this, said again:

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि
भूयः ।

तवैव नाम्ना भवितायमग्निः सृङ्कां चेमामनेकरूपां
गृहाण ॥ 16 ॥

16. Feeling delighted, that high-souled one said to him, Out of favour towards you, I now grant again another boon. This fire will be known by your name indeed. And accept this multiformed necklace as well.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति
जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्य मां
शान्तिमत्यन्तमेति ॥ 17 ॥

17. `One who, getting connection with the three, piles up the Naciketa fire thrice, and undertakes three kinds of work, crosses over death. Getting knowledge of that omniscient One who is born of Brahma, and realizing Him, he attains this peace fully.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते
नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते
स्वर्गलोके ॥ 18 ॥

18. 'One who performs the Naciketa sacrifice thrice after having known these three (factors), and he who having known thus, accomplishes the Naciketa sacrifice, casts off the snares of Death even earlier, and crossing over sorrow rejoices in heaven.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन
वरेण ।

एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो
वृणीष्व ॥ 19 ॥

19. 'O Naciketa, this is for you the boon about the Fire that leads to heaven, for which you prayed through the second boon. People will speak of this Fire as yours indeed. O Naciketa, ask for the third boon.'

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके
नायमस्तीति चैके ।

एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥
20 ॥

20. This doubt that arises, consequent on the death of a man -some saying, “It exists”, and others saying “It does not exist”-I would know this, under your instruction. Of all the boons, this one is the third boon.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष
धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा
सृजैनम् ॥ 21 ॥

21. With regard to this, even the gods entertained doubts in days of yore; for being subtle, this substance (the Self) is not truly comprehended. O Naciketa, ask for some other boon; do not press me; give up this (boon) that is demanded of me.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न
सुज्ञेयमात्थ ।

वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य
एतस्य कश्चित् ॥ 22 ॥

22. Even the gods entertained doubt with regard to this thing; and O Death, since you too say that It is not truly comprehended and since any other instructor like you, of this

thing, is not to be had, (therefore) there is no other boon comparable to this one.

शतायुषः पुत्रपौत्रान्वृणीष्व
 बहून्यशून्हस्तिहिरण्यमश्वान् ।
 भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो
 यावदिच्छसि ॥ 23 ॥

23. Ask for sons and grandsons that will be centenarians. Ask for many animals, elephants, and gold, and horses, and a vast expanse of the earth. And you yourself live for as many years as you like.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं
 चिरजीविकां च ।
 महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं
 करोमि ॥ 24 ॥

24. If you think some other boon to be equal to this, ask for that. Ask for wealth and long life. O Naciketa, you become (a ruler) over a vast region. I make you fit for the enjoyment of (all) delectable things.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः
प्रार्थयस्व ।

इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः
।

आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं
मानुप्राक्षीः ॥ 25 ॥

25. Whatever things there be that are desirable but difficult to get -- pray for all those cherished things according to your choice. Here are these women with chariots and musical instruments such are surely not to be had by mortals. With these, who are offered by me, you get yourself served. O Naciketa, do not inquire about death.

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां
जरयन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥
26 ॥

26. O Death, ephemeral are these, and they waste away the vigour of all the organs that a man has. All life, without

exception, is short indeed. Let the vehicles be yours alone; let the dances and songs be yours.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म
चेत्त्वा ।

जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स
एव ॥ 27 ॥

27. Man is not to be satisfied with wealth. Now that we have met you, we shall get wealth. We shall live as long as you will rule. But the boon that is worth praying for by me is that alone.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः
प्रजानन् ।

अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत
॥ 28 ॥

28. Having reached the proximity of the undecaying immortals, what decaying mortal who dwells on this lower region, the earth, but knows of higher goals, will take delight in a long life while conscious of the worthlessness of music, disport, and the joy thereof?

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये
महति ब्रूहि नस्तत् ।

योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता
वृणीते ॥ 29 ॥

29. O Death, tell us of that thing about which people entertain doubt in the context of the next world and whose knowledge leads to a great result. Apart from this boon, which relates to the inscrutable thing, Naciketa does not pray for any other.

KA-1.2.0 Chapter : 2

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं
सिनीतः ।

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ
प्रेयो वृणीते ॥ 1 ॥

1. The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purposes, (as they do), bind men. Good befalls him who accepts the preferable among these two. He who selects the pleasurable, falls from the true end.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य
विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो
योगक्षेमाद्वृणीते ॥ 2 ॥

2. The preferable and the pleasurable approach man. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the

delectable; the nonintelligent one selects the delectable for the sake of growth and protection (of the body etc.).

स त्वं प्रियान्प्रियरूपांश्च
कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो
मनुष्याः ॥ 3 ॥

3. O Naciketa ! you, such as you are, have discarded, after consideration, all the desirable things that are themselves delightful or are the producers of delight. You have not accepted this path of wealth in which many a man comes to grief.

दूरमेते विपरीते विषूची अविद्या या च विद्येति
ज्ञाता ।

विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा
बहवोऽलोलुपन्त ॥ 4 ॥

4. That which is known as knowledge and that which is known as ignorance are widely contradictory, and they follow divergent courses. I consider Naciketa to be an aspirant for knowledge, (because) the enjoyable things, multifarious though they be, did not tempt you.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः
पण्डितं मन्यमानाः ।

दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना
यथान्धाः ॥ 5 ॥

5. Living in the midst of ignorance and considering themselves intelligent and enlightened, the senseless people go round and round, following crooked courses, just like the blind led by the blind.

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन
मूढम् ।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते
मे ॥ 6 ॥

6. The means for the attainment of the other world does not become revealed to the non-discriminating man who blunders, being befooled by the lure of wealth. One that constantly thinks that there is only this world, and none hereafter, comes under my sway again and again.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो
यं न विद्युः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता
कुशलानुशिष्टः ॥ 7 ॥

7. Of that (Self), which is not available for the mere hearing to many, (and) which many do not understand even while hearing, the expounder is wonderful and the receiver is wonderful; wonderful is he who knows under the instruction of an adept.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा
चिन्त्यमानः ।

अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान्द्यतर्क्यमणुप्रमाणात् ॥ 8 ॥

8. The Self is not certainly adequately known when spoken of by an inferior person; for It is thought of variously. When taught by one who has become identified with It, there is no further cogitation with regard to It. For It is beyond argumentation, being subtler even than the atomic quantity.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय
प्रेष्ठ ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो
भूयान्नचिकेतः प्रष्टा ॥ 9 ॥

9. This wisdom that you have, O dearest one, which leads to sound knowledge when imparted only by someone else (other than the logician), is not to be attained through argumentation. You are, O compassionate one, endowed with true resolution. May our questioner be like you, O Naciketa.

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि
ध्रुवं तत् ।

ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः
प्राप्तवानस्मि नित्यम् ॥ 10 ॥

10. (Since) I know that this treasure is impermanent- for that permanent entity cannot be attained through impermanent things- therefore, (knowingly) did I pile up the Naciketa fire with impermanent things, and have (thereby) attained (relative) permanence.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य
पारम् ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो
नचिकेतोऽत्यस्राक्षीः ॥ 11 ॥

11. O Naciketa, you, on becoming enlightened, have rejected (them all) by examining patiently the highest reach of desire, the support of the universe, the infinite results of meditation, the other shore of fearlessness the extensive course (of Hiranyagarbha) that is praiseworthy and great, as also (your own) state.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ
जहाति ॥ 12 ॥

12. The intelligent man gives up happiness and sorrow by developing concentration of mind on the Self and thereby meditating on the old Deity who is inscrutable, lodged inaccessibly, located in the intellect, and seated in the midst of misery.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य
धर्म्यमणुमेतमाप्य ।

स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्य नचिकेतसं
मन्ये ॥ 13 ॥

13. After hearing this, grasping it fully, separating this righteous thing (from the body etc.), and attaining this subtle thing, that mortal rejoices, for he has obtained that which is the cause of delight. I consider that the mansion (of Brahman) is wide open to Naciketa.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ 14 ॥

14. 'Tell (me) of that thing which you see as different from virtue, different from vice, different from this cause and effect, and different from the past and the future.'

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च
यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण
ब्रवीम्योमित्येतत् ॥ 15 ॥

15. I tell you briefly of that goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practise Brahmacharya: it is this, viz Om.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ 16
॥

16. This letter (Om), indeed, is the (inferior) Brahman (Hiranyagarbha); and this letter is, indeed, the supreme Brahman. Anybody, who, (while) meditating on this letter, wants any of the two, to him comes that.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ 17 ॥

17. This medium is the best; this medium is the supreme (and the inferior) Brahman. Meditating on this medium, one becomes adorable in the world of Brahman.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव
कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने
शरीरे ॥ 18 ॥

18. The intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying, and ancient. It is not injured even when the body is killed.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19 ॥

19. If the killer thinks (of It) in terms of killing and if the killed thinks (of It) as killed, both of them do not know. It does not kill, nor is It killed.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो
गुहायाम् ।

तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ 20 ॥

20. The Self that is subtler than the subtle and greater than the great, is lodged in the heart of (every) creature. A

desireless man sees that glory of the Self through the serenity of the organs, and (thereby he becomes) free from sorrow.

आसीनो दूरं ब्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ 21 ॥

21. While sitting, It travels far away; while sleeping, It goes everywhere. Who but I can know that Deity who is both joyful and joyless?

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 22 ॥

22. Having meditated on the Self, as bodiless in the midst of bodies, as permanent in the midst of the impermanent, and as great and pervasive, the wise man does not grieve.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन
।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते
तनूँस्वाम् ॥ 23 ॥

23. This Self cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self alone that the aspirant prays to; this Self of that seeker reveals Its true nature.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥ 24 ॥

24. One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety (about the result of concentration), cannot attain this Self through knowledge.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ 25 ॥

25. How can one know thus as to where It (the Self) is, for which both the Brahmana and the Ksatriya become food, and for which death takes the place of a curry?

KA-1.3.0 Chapter : 3

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे
परार्धे ।

छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च
त्रिणाचिकेताः ॥ 1 ॥

1. The knowers of Brahman, the worshippers of the five fires, and those who perform the Naciketa sacrifice thrice, compare to shade and light, the two enjoyers of the inevitable results of work, who have entered within the body, into the cavity (of the heart) which is the supreme abode of the Most High (Brahman).

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ 2 ॥

2. We have known that Naciketa Fire, which is the bridge for the sacrificers, as also that which is the undecaying supreme Brahman beyond fear for those who want to cross over (the world).

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ 3 ॥

3. Know the (individual) self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer, and the mind as verily the bridle.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ 4 ॥

4. They call the organs the horses; the organs having been imagined as horses, (know) the objects as the roads. The discriminating people call that Self the enjoyer when It is associated with body, organs, and mind.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ 5 ॥

5. But the organs of that intellect, which, being ever associated with an uncontrolled mind, becomes devoid of discrimination, are unruly like the vicious horses of the charioteer.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ 6 ॥

6. But of that (intellect) which, being ever associated with a restrained mind, is endowed with discrimination, the organs are controllable like the good horses of the charioteer.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ 7 ॥

7. But he, (that master of the chariot), does not attain that goal (through that intellect), who, being associated with a non-discriminating intellect and an uncontrollable mind, is ever impure; and he attains worldly existence.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ 8 ॥

8. That (master of the chariot), however, who is associated with a discriminating intellect, and being endowed with a controlled mind, is ever pure, attains that goal from which he is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।

सोऽध्वनः पारमाज्जोति तद्विष्णोः परमं पदम् ॥ 9 ॥

9. The man, however, who has as his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road; and that is the highest place of Visnu.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ 10 ॥

10. The sense-objects are higher than the senses, and the mind is higher than the sense objects; but the intellect is higher than the mind, and the Great Soul is higher than the intellect.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ 11

॥

11. The Unmanifested is higher than Mahat, the Purusa is higher than the Unmanifested. There is nothing, higher than the Purusa. He is the culmination, He is the highest goal.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 12
॥

12. He is hidden in all beings, and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥
13 ॥

13. The discriminating man should merge the (organ of) speech into the mind; he should merge that (mind) into the intelligent self; he should merge the intelligent self into the Great Soul; he should merge the Great Soul into the peaceful Self.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्क्वयो
वदन्ति ॥ 14 ॥

14. Arise, awake, and learn by approaching the excellent ones. The wise ones describe that path to be as impassable as a razor's edge, which, when sharpened, is difficult to tread on.

अशब्दमस्पर्शमरूपमव्ययं तथारसं
नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं
मृत्युमुखात्प्रमुच्यते ॥ 15 ॥

15. One becomes freed from the jaws of death by knowing That which is soundless, touchless, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning, and without end, distinct from Mahat, and ever constant.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ 16 ॥

16. Relating and hearing this eternal anecdote- as received by Naciketa and as told by Death- the intelligent man becomes glorified in the region that is Brahman.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ॥
तदानन्त्याय कल्पत इति ॥ 17 ॥

17. Should anyone, after purification, get this highest secret recited before an assembly of Brahmanas, or at the time of the ceremonies for the dead, (then) that (ceremony) becomes conducive to eternal result.

Part-2 (4-6 chapters)

KA-2.1.0 Chapter : 4

पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ्
पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्
॥ 1 ॥

1. The self-existent Lord destroyed the outgoing senses. Therefore, one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति
विततस्य पाशम् ।

अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न
प्रार्थयन्ते ॥ 2 ॥

2. The unintelligent people follow the external desires. They get entangled in the snares of the widespread death. Therefore, the discriminating people, having known what true immortality is in the midst of impermanent things, do not pray for anything here.

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ।
एतद्वै तत् ॥ 3 ॥

3. What remains here (unknowable to this Self) through which very Self people perceive colour, taste, smell, sound, touch, and sexual pleasure? This indeed is that (Self asked for by Naciketa).

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 4 ॥

4. Having realized the great and all-pervading Self, through which a man perceives the objects in both the sleep and the waking states, a wise man does not grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।

एतद्वै तत् ॥ 5 ॥

5. Anyone who knows proximately this Self the enjoyer of the fruits of works, the supporter of life etc. - as the lord of the past and the future, does not want to save (the Self) just because of that (knowledge). This indeed is that.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत ।

एतद्वै तत् ॥ 6 ॥

6. He sees this very aforesaid Brahman who sees the First Born (Hiranyagarbha) -born before the five elements from Consciousness (Brahman)- as existing in the cavity of the heart in the midst of body and senses, after having entered there.

या प्राणेन सम्भवति अदितिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत ।

एतद्वै तत् ॥ 7 ॥

7. He (sees) that very Brahman (who sees) that Aditi, comprising all the deities, who takes birth as Hiranyagarbha, who is manifested in association with the elements, and who is seated in the cavity of the heart, after entering there.

अरण्योर्निर्हितो जातवेदा गर्भ इव सुभृतो
गर्भिणीभिः ।

दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद्वै तत् ॥ 8 ॥

8. The sacrificial Fire lodged in two fire-producing pieces of wood, (as also the Fire lodged in the hearts of Yogis) that is well protected -just as much as the foetus by pregnant women, and the Fire that is adorable every day by vigilant men with oblation (and contemplation)- that Fire too is but this Brahman.

यतश्चोदेति सूर्यः अस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ।
एतद्वै तत् ॥ 9 ॥

9. On that, from which the sun rises and in which it sets, are fixed all the deities. None ever transcends that. This indeed is that.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ 10

॥

10. What indeed is here, is there; what is there, is here likewise. He who sees as though there is difference here, goes from death to death.

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ 11

॥

11. This is to be attained through the mind indeed. There is no diversity here whatsoever. He who sees as though there is difference here, goes from death to death.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।
एतद्वै तत् ॥ 12 ॥

12. The Being (Purusa), of the size of a thumb, resides in the body. Knowing Him as the ruler of the past and the future, one does not want, by virtue of that knowledge, to save the Self. This indeed is that.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ।
एतद्वै तत् ॥ 13 ॥

13. The Purusa, who is of the size of a thumb, is like a light without smoke. He is the ruler of the past and the future. He exists today, and He will exist tomorrow. This indeed is that.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक्पश्यंस्तानेवानुविधावति ॥ 14 ॥

14. As water rained on an inaccessible height gets dispersed on (lower) hilly regions, similarly, one who perceives the selves differently, runs after them only.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ 15 ॥

15. O Gautama, as pure water poured on pure water becomes verily the same, so also does become the Self of the man of knowledge who is given to deliberation (on the Self).

KA-2.2.0 Chapter : 5

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।
एतद्वै तत् ॥ 1 ॥

1. Of the unborn One, whose consciousness is unflickering, there is a city with eleven gates. Meditating (on Him), one does not grieve and, becoming freed, one becomes emancipated. This indeed is that.

हंसः शुचिषद्वसुरन्तरिक्षसद्भोता
वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्वयोमसदब्जा गोजा ऋतजा अद्रिजा
ऋतं बृहत् ॥ 2 ॥

2. As the moving (sun) He dwells in heaven; (as air) He pervades all and dwells in the inter-space; as fire He resides on the earth; as Soma He stays in a jar; He lives among men; He lives among gods; He dwells in truth; He dwells in space; He is born in water; He takes birth from the earth; He is born in the sacrifice; He emerges from the mountains; He is unchanging; and He is great.

ऊर्ध्वं प्राणमुन्नयति अपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ 3 ॥

3. All deities worship that adorable One sitting in the middle, who pushes the prana upward and impels the apana inward.

अस्य विस्त्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ।
एतद्वै तत् ॥ 4 ॥

4. When this dweller in the body becomes detached, when He is freed from this body, what else remains here (in this body)? This indeed is that.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ 5 ॥

5. No mortal lives by prana or apana; but all live by something else due to which these two find asylum.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ 6 ॥

6. Well, O Gautama, I shall tell you of this secret, eternal Brahman; and also how the Self fares after death.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ 7 ॥

7. Some souls enter the womb for acquiring bodies and others follow the motionless, in accordance with their work and in conformity with their knowledge.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो
निर्मिमाणः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।

एतद्वै तत् ॥ 8 ॥

8. That Purusa indeed, who keeps awake and goes on creating desirable things even when the senses fall asleep, is pure; and He is Brahman, and He is called the Immortal. All the worlds are fixed on Him; none can transcend Him. This indeed is that.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो
बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च
॥ 9 ॥

9. Just as fire, though one, having entered the world, assumes separate forms in respect of different shapes, similarly, the Self inside all beings, though one, assumes a form in respect of each shape; and (yet) It is outside.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव
।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च
॥ 10 ॥

10. As air, though one, having entered into this world, assumes separate forms in respect of different shapes, similarly, the Self inside all beings, though one, assumes a form in respect of each shape. And yet It is outside.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते
चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन
बाह्यः ॥ 11 ॥

11. Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the Self, that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः
करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं
नेतरेषाम् ॥ 12 ॥

12. Eternal peace is for those- and not for others- who are discriminating and who realize in their hearts Him who- being

one, the controller, and the inner Self of all- makes a single form multifarious.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो
विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती
नेतरेषाम् ॥ 13 ॥

13. Eternal peace is for those- and not for others- who are discriminating and who realize in their hearts Him who- being the eternal among the ephemeral, the consciousness among the conscious- alone dispenses the desired objects to many.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ 14 ॥

14. How shall I know that supreme, unspeakable Bliss which they realize directly as 'This'? Is It self-effulgent- does It shine distinctly, or does It not?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति

॥ 15 ॥

15. There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? He shining, all these shine; through his lustre all these are variously illumined.

KA-2.3.0 Chapter : 6

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्वह्न तदेवामृतमुच्यते ।

तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।

एतद्वै तत् ॥ 1 ॥

1. This is the beginningless peepul tree that has its roots above and branches down. That (which is its root) is pure, that is Brahman and that is called immortal. On that are fixed all the worlds; none transcends that. This verily is that.

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ 2 ॥

2. All this universe, that there is, emerges and moves because there is the supreme Brahman that is a great terror like an uplifted thunderbolt. Those who know this become immortal.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ 3 ॥

3. From fear of Him Fire burns, from fear shines the Sun; from fear run Indra and Air, and Death, the fifth.

इह चेदशकद्धोद्धुं प्राक्शरीरस्य विस्रसः ।

ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ 4 ॥

4. If one succeeds in realizing here before the falling of the body, (one becomes freed); (else) because of that (failure) one becomes fit for embodiment in the worlds of creatures.

यथादर्शं तथात्मनि यथा स्वप्ने तथा पितृलोके ।

यथाप्सु परीव ददृशे तथा गन्धर्वलोके
च्छायातपयोरिव ब्रह्मलोके ॥ 5 ॥

5. As (one sees) in a mirror, so in one's intellect; as in a dream, so in the world of the manes; as it is seen in water, so in the world of the Gandharvas. As it is in the case of shade and light, so in the world of Brahma.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ 6 ॥

6. Having known the dissimilarity of the senses that originate separately, as also their rising and setting, the intelligent man does not grieve.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ 7 ॥

7. The mind is superior to the senses; the intellect is superior to the mind; Mahat (the Great Soul) is superior to the intellect; the Unmanifested is superior to Mahat.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ 8 ॥

8. But superior to the Unmanifested is the Purusa who is pervasive and is, indeed, without worldly attributes, knowing whom a man becomes freed and attains immortality.

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति
कश्चनैनम् ।

हृदा मनीषा मनसाभिव्लृप्तो य एतद्विदुरमृतास्ते
भवन्ति ॥ 9 ॥

9. His form does not exist within the range of vision; nobody sees Him with the eye. When this Self is revealed through deliberation, It is realized by the intellect, the ruler of the mind, that resides in the heart. Those who know this become immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ 10 ॥

10. When the five senses of knowledge come to rest together with the mind, and the intellect, too, does not function, that state they call the highest.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 11 ॥

11. They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ 12 ॥

12. It cannot be attained through speech, nor through mind, nor through eye. How can It be known to anyone apart from him who speaks of It as existing?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ 13 ॥

13. The Self is (first) to be realized as existing, and (then) as It really is. Of these two (aspects), the real nature of the Self that has been known as merely existing, becomes favourably disposed (for self-revelation).

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ 14 ॥

14. When all desires clinging to one's heart fall off, then a mortal becomes immortal (and) one attains Brahman here.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ 15 ॥

15. When all the knots of the heart are destroyed, even while a man is alive, then a mortal becomes immortal. This much alone is the instruction (of all the Upanisads).

शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुखा उत्क्रमणे भवन्ति
॥ 16 ॥

16. The nerves of the heart are a hundred and one in number. Of them the one passes through the head. Going up through that nerve one gets immortality. The others that have different directions, become the causes of death.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये
संनिविष्टः ।

तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ 17 ॥

17. Purusa, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. One should unerringly separate Him from one's body like a stalk from the Munja grass. Him one should know as pure and immortal. Him one should know as pure and immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां
योगविधिं च कृत्स्नम् ।
ब्रह्म प्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो
विदध्यात्ममेव ॥ 18 ॥

18. Naciketa, having become first free from virtue and vice, as also desire and ignorance, acquired this knowledge imparted by Death, as also the process of yoga in its totality, and he attained Brahman. Anyone else, too, who becomes a knower thus (like Naciketa) of the indwelling Self, (attains Brahman).

सह नाववतु ।
सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ 19 ॥

19. May He protect us both (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other. Om! Peace! Peace! Peace!

PRASNA

Om Bhadram Karnebhih mantra:

Om ! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising (the gods) with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) PUsa (god of the earth) be propitious to us; may Garuda, the destroyer of evil, be well-disposed towards us; may Brhaspati ensure our welfare.

Om! Peace ! Peace ! Peace !

4. प्रश्नोपनिषत् - मन्त्राः

Chapter :1

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः
सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो
वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः

परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह
समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ 1 ॥

1. Sukesha, son of Bharadvaja; Satyakama, son of Sibi; the grandson of Surya, born of the family of Garga; Kausalya, son of Asvala; a scion of the line of Bhrgu, born in Vidarbha; and Kabandhi, descendant of Katya -all these, who were devoted to (the inferior) Brahman, engaged in realizing (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalada with the belief, "This one will certainly tell us all about It."

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण
श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत
यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ 2 ॥

2. To them the seer said, "Live (here) for a year in a fitting manner, again with control over the senses and with brahmacharya and faith. Then put questions as you please. If we know, we shall explain all that you ask."

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो
ह वा इमाः प्रजाः प्रजायन्त इति ॥ 3 ॥

3. After that Kabandhi, descendant of Katya, having approached (him) asked, “Venerable sir, from what indeed are all these beings born?”

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स
तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च
प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ 4 ॥

4. To him he said: As is well known, the Lord of all creatures, having become desirous of progeny, He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple- food and Prana- under the idea, “These two will produce creatures for me in multifarious ways.”

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा
एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ 5 ॥

5. The sun is verily Prana, and food is verily the moon. Whatever is gross or subtle is but food. The gross, as distinguished from that (subtle), is certainly food (of the subtle).

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन
प्राच्यान्प्राणात्रश्मिषु संनिधत्ते ।

यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा
दिशो यत्सर्वं, प्रकाशयति तेन, सर्वान्प्राणात्रिभिषु
संनिधत्ते ॥ 6 ॥

6. Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाभ्युक्तम् ॥ 7 ॥

7. That very one rises up who is Prana and fire, who is identified with all creatures and who is possessed of all forms. This very one that has been referred to, is spoken of by the mantra:

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं
तपन्तम् ।

सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष
सूर्यः ॥ 8 ॥

8. (The realizers of Brahman knew) the one that is possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises- the sun that possesses a thousand rays, exists in a hundred forms and is the life of all creatures.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।
तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव
लोकमभिजयन्ते ।

त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं
प्रतिपद्यन्ते ।

एष ह वै रयिर्यः पितृयाणः ॥ 9 ॥

9. The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those who follow in that way the sacrifices and public good etc. that are products of action, conquer, verily, the world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. This which is the Course of the Manes is verily food.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया
विद्ययात्मानमन्विष्यादित्यमभिजयन्ते ।

एतद्वै

प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न
पुनरावर्तन्त इत्येष निरोधः ।

तदेष श्लोकः ॥ 10 ॥

10. Again, by searching for the Self through the control of the senses, brahmacarya, faith and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is unrealizable (to the ignorant). Pertaining to this here is a verse:

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे
पुरीषिणम् ।

अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर
आहुरर्पितमिति ॥ 11 ॥

11. Some talk of (this sun) as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः
शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर
इतरस्मिन् ॥ 12 ॥

12. The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prana. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव
रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या
संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥
13 ॥

13. Day and night are verily the Lord of all creatures. Day is surely His prana and night is certainly the food. Those who indulge in passion during the day, waste away Prana. That they give play to passion at night is as good as celibacy.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः
प्रजाः प्रजायन्त इति ॥ 14 ॥

14. Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born these beings.

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते
मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं
प्रतिष्ठितम् ॥ 15 ॥

15. This being so, those who undertake the well-known vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are that vow and continence, and in whom is found for ever avoidance of falsehood.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न
माया चेति ॥ 16 ॥

16. For them is that taintless world of Brahman, in whom there is no crookedness, no falsehood, and no dissimulation.

Chapter :2

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ भगवन्कत्येव देवाः
प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां
वरिष्ठ इति ॥ 1 ॥

1. Next a scion of the line of Bhrgu, born in Vidarbha, asked him, “ Sir, how many in fact are the deities that sustain a creature? Which among them exhibit this glory? Which, again, is the chief among them?”

तस्मै स होवाच ।
आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी
वाङ्मनश्चक्षुः श्रोत्रं च ।
ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टभ्य
विधारयामः ॥ 2 ॥

2. To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye, and ear. Exhibiting their glory they say, “Unquestionably it is we who hold together this body by not allowing it to disintegrate.”

तान्वरिष्ठः प्राण उवाच मा
मोहमापद्यथाहमेवैतत्पञ्चधात्मानं
प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति तेऽश्रद्धधाना
बभूवुः ॥ 3 ॥

3. To them the chief Prana said, “Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold.” They remained incredulous.

सोऽभिमानादूर्ध्वमुत्क्रामत इव
तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च
प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते ।
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा
एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव
प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं
स्तुन्वन्ति ॥ 4 ॥

4. He appeared to be rising up (from the body) out of indignation. As He ascended, all the others without exception ascended immediately; and when he remained quiet, all others too remained in position. Just as in the world, all the bees take to flight in accordance as the king of the bees takes to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc. behave. Becoming delighted, they (began to) praise Prana.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष
वायुः ।

एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ 5 ॥

5. This one (i.e. Prana) burns as fire, this one is the sun, this one is the cloud, this one is Indra and air, this one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ 6 ॥

6. Like spokes on the hub of a chariot wheel, are fixed on Prana all things- rks, yajus, somas, sacrifice, Ksatriya and Brahmana.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः
प्रतितिष्ठसि ॥ 7 ॥

7. It is verily you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prana, it is for you, who reside with the organs, that all these creatures carry presents.

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ 8 ॥

8. You are the best transmitter (of libation) to the celestials. You are the food- offering to the manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and which are known as the atharvas.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ 9 ॥

9. O Prana, you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky -you are the sun, the Lord of all luminaries.

यदा त्वमभिवर्षसि अथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायानं भविष्यतीति ॥ 10

॥

10. O Prana, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, "Food will be produced to our hearts' content."

व्रात्यस्त्वं प्राणैकर्षिरता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ 11 ॥

11. O Prana, you are unpurified, you are the fire Ekarsi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Matarisva, you are our father.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ 12

॥

12. Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रात्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥
13 ॥

13. All this (in this world), as also all that in heaven is under the control of Prana. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.

Chapter :3

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ भगवन्कुत
एष प्राणो जायते कथमायात्यस्मिञ्शरीरं आत्मानं वा
प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं
बाह्यमभिधत्ते कथमध्यात्ममिति ॥ 1 ॥

1. Then Kausalya, son of Asvala, asked him, “O venerable sir, from where is this Prana born? How does he come into this body? How again does he dwell by dividing himself? How does he depart? How does he support the external things and how the physical?”

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति
तस्मात्तेऽहं ब्रवीमि ॥ 2 ॥

2. To him he said: You are putting super-normal questions since you are pre-eminently a knower of Brahman. Hence I speak to you.

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥ 3 ॥

3. From the Self is born this Prana. Just as there can be this shadow when a man is there, so this Prana is fixed on the self. He comes to this body owing to the actions of the mind.

यथा सम्राडेवाधिकृतान्विनियुङ्क्त
एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण
इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ 4 ॥

4. As it is the king alone who employs the officers saying, “Rule over these villages, (and) those ones,” just so Prana engages the other organs separately.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः
स्वयं प्रातिष्ठते मध्ये तु समानः ।
एष ह्येतद्भुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो
भवन्ति ॥ 5 ॥

5. He places Apana in the two lower apertures. Prana himself, issuing out of the mouth and nostrils, resides in the eyes and

ears. In the middle, however, is Samana, for this one distributes equally all this food that is eaten. From that issue out these seven flames.

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्या
द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ 6 ॥

6. This self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (divisions). Each branch is divided into seventy two thousand sub-branches. Among them moves Vyana.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ 7 ॥

7. Now then, Udana, when it is in its upward trend through the one (nerve), leads to a virtuous world as a result of virtue, to a sinful world as a result of sin, and to the human world as a result of both.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं
प्राणमनुगृह्णानः ।

पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा
यदाकाशः स समानो वायुर्व्यानः ॥ 8 ॥

8. The sun is indeed the external Prana. It rises up favouring this Prana in the eye. That deity that is in the earth, favours by attracting Apana in a human being. The space (i.e. air), that is in the middle, is Samana. The (common) air is Vyana.

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः
पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ 9 ॥

9. That which is well known as luminosity, is Udana. Therefore, one who gets his light extinguished, attains rebirth together with the organs that enter into (his) mind.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासङ्कल्पितं लोकं नयति ॥ 10 ॥

10. Together with whatever thought he had (at the time of death), he enters into Prana. Prana, in association with Udana

and along with the soul, leads him to the world desired by him.

य एवंविद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो
भवति तदेष श्लोकः ॥ 11 ॥

11. The line of progeny of any man of knowledge who knows Prana thus, certainly sustains no break. He becomes immortal. Pertaining to this there occurs this mantra.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥ 12 ॥

12. Having known the origin, coming, lodgment and fivefold overlordship and the physical existence of Prana, one achieves immortality. Having known, one achieves immortality.

Chapter :4

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ
 भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति
 कतर एष देवः स्वजान्पश्यति कस्यैतत्सुखं भवति
 कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ 1 ॥

1. Then the grandson of Surya, born of the family of Garga, asked him, "O adorable sir, which are the organs that go to sleep in this person? Which keep awake in him? Which is the deity who experiences dream? To whom occurs this happiness? In whom do all get merged?"

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं
 गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः
 पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे
 मनस्येकीभवति ।

तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न
 रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न
 विसृजते नेयायते स्वपितीत्याचक्षते ॥ 2 ॥

2. To him he said, O Gargya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, "He is sleeping."

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति ।

गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो
 यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ 3

॥

3. It is the fires (i.e. the functions resembling fire) of Prana that really keep awake in this city of the body. That which is this Apana really resembles the Garhapatya fire, Vyana resembles the Anvaharyapacana. Since the Ahavaniya fire is obtained from Garhapatya, which is the former's source of extraction, therefore Prana conforms to Ahavaniya (because of its issuing out of Apana).

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स
समानः ।

मनो ह वाव यजमान इष्टफलमेवोदानः स एनं
यजमानमहरहर्ब्रह्म गमयति ॥ 4 ॥

4. Samana is the priest called Hota, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit is Udana, which leads this sacrificer every day to Brahman.

अत्रैष देवः स्वप्ने महिमानमनुभवति ।

यदृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं
चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च
सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ 5 ॥

5. In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard

or not heard, perceived or not perceived, and whatever is real or unreal.

स यदा तेजसाभिभूतो भवति ।

अत्रैष देवः स्वप्नान् पश्यत्यथैतदस्मिञ्शरीरे एतत्सुखं
भवति ॥ 6 ॥

6. When that deity, (the mind,) becomes overwhelmed by (the solar) rays (called bile), then in this state the deity does not see dreams. Then, at that time, there occurs this happiness in this body.

स यथा सोम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्त एवं
ह वै तत्सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ 7 ॥

7. To illustrate the point: As the birds, O good-looking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा
चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च

श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च
 त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ
 चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च
 विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च
 बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च
 चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
 विधारयितव्यं च ॥ 8 ॥

8. Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, air and the rudiment of air, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prana and all that has to be held by Prana.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
 बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
 स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ 9 ॥

9. And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer- the Purusa (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु
सोम्य ।

स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥ 10 ॥

10. He who realizes that shadowless, bodiless, colourless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realizes, becomes omniscient and all. Illustrative of this there occurs this verse :

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि
सम्प्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः
सर्वमेवाविवेशेति ॥ 11 ॥

11. O amiable one, he becomes all- knowing and enters into all who knows that Immutable wherein merges the cognizing

Self- (the Purusa who is naturally a knower)- as also do the organs and the elements together with all the deities.

Chapter :5

अथ हैनं शैब्यः सत्यकामः पप्रच्छ ।

स यो ह वै तद्भगवन्मनुष्येषु
प्रायणान्तमोङ्कारमभिध्यायीत कतमं वाव स तेन
लोकं जयतीति ॥ 1 ॥

1. Next, Satyakama, son of Sibi, asked him, “O venerable sir, which world does he really win thereby, who among men, intently meditates on Om in that wonderful way till death?” To him he said:

तस्मै स होवाच ।

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ 2 ॥

2. O Satyakama, this very Brahman, that is (known as) the inferior and superior, is but this Om. Therefore the illumined soul attains either of the two through this one means alone.

स यद्येकमात्रमभिध्यायीत स तेनैव
 संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते ।
 तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण
 श्रद्धया सम्पन्नो महिमानमनुभवति ॥ 3 ॥

3. Should he meditate on Om as consisting of one letter, he becomes enlightened even by that and attains a human birth on the earth. The Rk mantras lead him to the human birth. Being endued there with self-control, continence and faith he experiences greatness.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं
 यजुर्भिरुन्नीयते सोमलोकम् ।
 स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ 4 ॥

4. Now again, if he meditates. on Om with the help of the second letter, he becomes identified with the mind. By the Yajur mantras he is lifted to the intermediate space, the world of the Moon. Having experienced greatness in the lunar world, he turns round again.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं
 पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः ।
 यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना
 विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स
 एतस्माज्जीवनात्परात्परं पुरिशयं पुरुषमीक्षते ।
 तदेतौ श्लोकौ भवतः ॥ 5 ॥

5. Again, anyone who meditates on the supreme Purusa with the help of this very syllable Om, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahma (Hiranyagarbha) by the Sama mantras. From this total mass of creatures (that Hiranyagarbha is) he sees the Supreme Purusa that penetrates every being and is higher than the higher One (viz Hiranyagarbha). Bearing on this, there occur two verses :

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता
 अनविप्रयुक्ताः ।

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न
 कम्पते ज्ञः ॥ 6 ॥

6. The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action- external, internal, and intermediate- that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्क्वयो
वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति
विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥ 7 ॥

7. The intelligent know this world that is attainable by Rk mantras, the intermediate space achievable by the Yajur mantras, and that which is reached by the Sama mantras. The enlightened man attains that (threefold) world through Om alone; and through Om as an aid, he reaches that also which is the Supreme (Reality) that is quiet and beyond old age, death, and fear.

Chapter :6

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ ।

भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं
प्रश्नमपृच्छत षोडशकलं भारद्वाज पुरुषं वेत्थ ।

तमहं कुमारमब्रवं नाहमिमं वेद यद्यहमिममवेदिषं कथं
ते नावक्ष्यमिति, समूलो वा एष परिशुष्यति
योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् ।

स तूष्णीं रथमारुह्य प्रवव्राज ।

तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ 1 ॥

1. Then Sukesha, son of Bharadvaja, asked him, “Venerable sir, Hiranyanabha, a prince of Kosala, approached me and put this question, ‘Bharadvaja, do you know the Purusa possessed of sixteen limbs?’ To that prince I said, ‘I do not know him. Had I known him, why should I not have told you? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood.’ Silently he went away riding on the chariot. Of that Purusa I ask you, “Where does He exist?”

तस्मै स होवाचेहैवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नेताः षोडश कलाः प्रभवन्तीति ॥ 2 ॥

2. To him he (Pippalada) said: O amiable one, here itself inside the body is that Purusa in whom originate these sixteen digits (or limbs).

स ईक्षाञ्चक्रे कस्मिन्नहमुत्क्रान्त उत्क्रान्तो
भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥
3 ॥

3. He deliberated : “As a result of whose departure shall I rise up? And as a result of whose continuance shall I remain established?”

स प्राणमसृजत प्राणाच्छ्रद्धा खं वायुर्ज्योतिरापः
पृथिवीन्द्रियं मनः ।
अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोका लोकेषु च नाम
च ॥ 4 ॥

4. He created Prana; from Prana (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created)

vigour, self-control, mantras, rites, worlds, and name in the worlds.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं
प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं
प्रोच्यते ।

एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः
पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष
इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष
श्लोकः ॥ 5 ॥

5. The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. the constituents) of the all-seeing Purusa, that have Purusa as their goal, disappear on reaching Purusa, when their names and forms are destroyed and they are simply called as Purusa. Such a man of realisation becomes free from the parts and is immortal. On this point there occurs this verse :

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥
6 ॥

6. You should know that Purusa who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः
परमस्तीति ॥ 7 ॥

7. To them he said, “I know this supreme Brahman thus far only. Beyond this there is nothing.”

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः
परं पारं तारयसीति ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 8 ॥

8. While worshipping him they said, “You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers.”

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MUNDAKA

3 Parts (each subdivided into 2 chapters)

Om! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising the gods with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pusa (god of the earth) be propitious to us; may Garuda, the destroyer of evil, be well disposed towards us; may Brhaspati ensure our welfare.

Om! Peace ! Peace ! Peace !

5. मुण्डकोपनिषत् - मन्त्राः

MU-1.1.0 Chapter : 1

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता
भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय
प्राह ॥ 1 ॥

1. Om! Brahma, the creator of the Universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharva He imparted that knowledge of Brahman that is the basis of all knowledge.

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे
ब्रह्मविद्याम् ।

स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे
परावराम् ॥ 2 ॥

2. The knowledge of Brahman that Brahma imparted to Atharva, Atharva transmitted to Angir in days of yore. Angir passed it on to Satyavaha of the line of Bharadvaja. He of the line of Bharadvaja handed down to Angiras this knowledge that had been received in succession from the higher by the lower ones.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः
पप्रच्छ कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं
भवतीति ॥ 3 ॥

3. Saunaka, well known as a great householder, having approached Angiras duly, asked, “O adorable sir, (which is that thing) which having been known, all this becomes known?”

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्विद्वद्विदो वदन्ति परा
चैवापरा च ॥ 4 ॥

4. To him he said, “There are two kinds of knowledge to be acquired- the higher and the lower’, this is what, as tradition runs, the knowers of the import of the Vedas say.”

तत्रापरा, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति
।

अथ परा यया तदक्षरमधिगम्यते ॥ 5 ॥

5. Of these, the lower comprises the Rg-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, the science of pronunciation etc., the code of rituals, grammar, etymology, metre, and astrology. Then there is the higher (knowledge) by which is realised that Immutable.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं
तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं
परिपश्यन्ति धीराः ॥ 6 ॥

6. (By the higher knowledge) the wise realise everywhere that which cannot be perceived and grasped; which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing, and which is the source of all.

यथोर्णनाभिः सृजते गृह्णते च यथा
पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाक्षरात्सम्भवतीह
विश्वम् ॥ 7 ॥

7. As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the Imperishable does the Universe emerge here (in this phenomenal creation).

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ 8

8. Through knowledge Brahman increases in size. From that is born (the Unmanifested) food. From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; (thence) the immortality that is in karmas.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ 9 ॥

9. From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour, and food.

MU-1.2.0 Chapter : 2

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य
लोके ॥ 1 ॥

1. That thing that is such is true.

The karmas that the wise discovered in the mantras are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of karma acquired by yourselves.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ 2 ॥

2. When, on the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणम
तिथिवर्जितं च ।

अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य
लोकान्हिनस्ति ॥ 3 ॥

3. It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darsa and Purnamasa (rites), devoid of Caturmasya, bereft of Agrayana, unblest with guests, goes unperformed, is unaccompanied by Vaisvadeva (rite), and is performed perfunctorily.

काली कराली च मनोजवा च सुलोहिता या च
सुधूम्रवर्णा ।

स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति
सप्त जिह्वाः ॥ 4 ॥

4. Kali, Karali, Manojava, and Sulohita and that which is Sudhumravarna, as also Sphulingini, and the shining Visvaruci - these are the seven flaming tongues.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो
ह्याददायन् ।

तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां
पतिरेकोऽधिवासः ॥ 5 ॥

5. These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य
रश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो
ब्रह्मलोकः ॥ 6 ॥

6. Saying, “Come, come”, uttering pleasing words such as, “This is your well-earned, virtuous path which leads to heaven”, and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु
कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि
यन्ति ॥ 7 ॥

7. Since these eighteen constituents of a sacrifice, on whom the inferior karma has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea “This is (the cause of) bliss”, undergo old age and death over again.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः
पण्डितमन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना
यथान्धाः ॥ 8 ॥

8. Remaining within the fold of ignorance, and thinking, “We are ourselves wise and learned”, the fools, while being buffeted very much, ramble about like the blind led by the blind alone.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था
इत्यभिमन्यन्ति बालाः ।

यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः
क्षीणलोकाश्च्यवन्ते ॥ 9 ॥

9. Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, “We have attained the fullest achievement.” Since the men, engaged in karma, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of karma.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते
प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा
विशन्ति ॥ 10 ॥

10. The deluded fools, believing the rites inculcated by the Vedas and the Smrtis to be the highest, do not understand the other thing (that leads to) liberation. They, having enjoyed (the fruits of actions) on the heights of heaven that are the abodes of pleasure, enter this world or an inferior one.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो
भैक्षचर्यां चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो
ह्यव्ययात्मा ॥ 11 ॥

11. Those who live in the forest, while begging for alms-- viz those (forest-dwellers and hermits) who resort to the duties of their respective stages of life as well as to meditation,-- and the learned (householders) who have their senses under control -(they) after becoming freed from virtue and vice, go by the path of the sun to where lives that Purusa, immortal and undecaying by nature.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥ 12 ॥

12. A Brahmana should resort to renunciation after examining the worlds, acquired through karma, with the help of this maxim: "There is nothing (here) that is not the result of karma; so what is the need of (performing) karma?" For knowing that Reality he should go, with sacrificial faggots in hand, to a teacher versed in the Vedas and absorbed in Brahman.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय
शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो
ब्रह्मविद्याम् ॥ 13 ॥

13. To him who approaches duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realises the true and immutable Purusa.

MU-2.1.0 Chapter : 3

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र
चैवापियन्ति ॥ 1 ॥

1. That thing, that is such, is true:

As from a fire, fully ablaze, fly off sparks in their thousands that are akin to the fire, similarly O good-looking one, from the Immutable originate different kinds of creatures and into It again they merge.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ 2 ॥

2. Purusa is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior immutable (Maya).

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 3 ॥

3. From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे
वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष
सर्वभूतान्तरात्मा ॥ 4 ॥

4. The indwelling Self of all is surely He of whom heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart, and (It is He) from whose two feet emerged the earth.

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य
ओषधयः पृथिव्याम् ।

पुमात्रेतः सिञ्चति योषितायां बह्वीः प्रजाः
पुरुषात्सम्प्रसूताः ॥ 5 ॥

5. From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From the Purusa have originated many creatures.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो
दक्षिणाश्च ।

संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र
सूर्यः ॥ 6 ॥

6. From Him (emerge) the Rk, Sama, and Yajur mantras, initiation, all the sacrifices, whether with or without the sacrificial stake, offerings to Brahmanas, the year, the sacrificer, and the worlds where the moon sanctifies (all) and where the sun (shines).

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः
पशवो वयांसि ।

प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं
विधिश्च ॥ 7 ॥

7. And from Him duly emerged the gods in various groups, the Sadhya gods, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence, and dutifulness.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः
सप्त होमाः ।

सप्तेमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः
सप्त सप्त ॥ 8 ॥

8. From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, (and) have been deposited (by God) in groups of seven.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः
सर्वरूपाः ।

अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते
ह्यन्तरात्मा ॥ 9 ॥

9. From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns as well as the juice, by virtue of which does the internal self verily exists in the midst of the elements.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह
सोम्य ॥ 10 ॥

10. Purusa alone is all this - (comprising) karma and knowledge. He who knows this supremely immortal Brahman, as existing in the heart, destroys here the knot of ignorance, O good-looking one!

MU-2.2.0 Chapter : 4

आविः संनिहितं गुहाचरं नाम
महत्पदमत्रैतत्समर्पितम् ।

एजत्प्राणनिमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं
विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ 1 ॥

1. (It is) effulgent, near at hand, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these that move, breathe, and wink or do not wink. Know this One that comprises the gross and the subtle, to be beyond the ordinary knowledge of creatures, and (It is) the eligible and the highest of all.

यदर्चिमद्यदणुभ्योऽणु च यस्मिंल्लोका निहिता
लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्व्यं सोम्य विद्धि ॥ 2 ॥

2. That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true. It is immortal. It is to be penetrated. O goodlooking one, shoot at It.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं
सन्दधीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य
विद्धि ॥ 3 ॥

3. Taking hold of the bow, the great weapon familiar in the Upanisads, one should fix on it an arrow sharpened with meditation. Drawing the string, with a mind absorbed in Its thought, hit, O good-looking one, that very target that is the Immutable.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ 4 ॥

4. Om is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह
प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो
विमुञ्चथामृतस्यैष सेतुः ॥ 5 ॥

5. Know that Self alone that is one without a second, on which are strung heaven, the earth and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.

अरा इव रथनाभौ संहता यत्र नाड्यः स
एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः
परस्तात् ॥ 6 ॥

6. Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of Om. May you be free from hindrances in going to the other shore beyond darkness.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।

दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ 7 ॥

7. That Self which is omniscient in general and all-knowing in detail and who has such glory in this world-that Self, which is of this kind- is seated in the space within the luminous city of Brahman.

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं
संनिधाय ।

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं
यद्विभाति ॥ 8 ॥

8. It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). The discriminating people realise, through their knowledge, the Self as existing in Its fullness on all sides- the Self that shines surpassingly as blissfulness and immortality.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ 9 ॥

9. When that Self, which is both high and low, is realised, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ 10
॥

10. In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realise.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति
॥ 11 ॥

11. There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so? Everything shines according as He does so; by His light all this shines diversely.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म
दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

12 ॥

12. All this that is in front is but Brahman, the immortal.
Brahman is on the back, on the right as well as on the left;
above and below, too, is extended Brahman alone. This world
is nothing but Brahman, the highest.

MU-3.1.0 Chapter : 5

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं
परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति
॥ 1 ॥

1. Two birds that are ever associated and have similar names, cling to the same tree. Of these, one eats the fruit of divergent tastes, and the other looks on without eating.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति
मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति
वीतशोकः ॥ 2 ॥

2. On the same tree, the individual soul remains drowned (i.e. stuck), as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं
ब्रह्मयोनिम् ।

तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं
साम्यमुपैति ॥ 3 ॥

3. When the seer sees the Purusa- the golden-hued, creator, lord, and the source of the inferior Brahman-then the illumined one completely shakes off both virtue and vice, becomes taintless, and attains absolute equality.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते
नातिवादी ।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः
॥ 4 ॥

4. This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन
ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः
क्षीणदोषाः ॥ 5 ॥

5. The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable through truth, concentration, complete knowledge, and continence, practised constantly.

सत्यमेव जयते नानृतं सत्येन पन्था विततो
देवयानः ।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं
निधानम् ॥ 6 ॥

6. Truth alone wins, and not untruth. By truth is maintained for ever the path called Devayana, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.

बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं
विभाति ।

दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं
गुहायाम् ॥ 7 ॥

7. It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा
कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं
ध्यायमानः ॥ 8 ॥

8. It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः
पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष
आत्मा ॥ 9 ॥

9. Within (the heart in) the body, where the vital force has entered in five forms, is this subtle Self to be realised through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते
यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं
ह्यर्चयेद्भूतिकामः ॥ 10 ॥

10. The man of pure mind wins that world which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.

MU-3.2.0 Chapter : 6

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति
शुभ्रम् ।

उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः
॥ 1 ॥

1. He knows this supreme abode, this Brahman, in which is placed the universe and which shines holy. Those wise ones indeed, who having become desireless, worship this (enlightened) person, transcend this human seed.

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र
तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति
कामाः ॥ 2 ॥

2. He who covets the desirable things, while brooding (on their virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled

and whose Self is Self-established, all the longings vanish even here.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन

|

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं
स्वाम् ॥ 3 ॥

3. This Self is not attained through study, nor through the intellect, nor through much hearing. By the very fact that he (i. e. the aspirant) seeks for It, does It become attainable; of him this Self reveals Its own nature.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो
वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्म
धाम ॥ 4 ॥

4. This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives through these means, enters into the abode that is Brahman.

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः
प्रशान्ताः ।

ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः
सर्वमेवाविशन्ति ॥ 5 ॥

5. Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realized the all-pervasive One everywhere, those discriminating people, ever merged in contemplation, enter into the All.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः
शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे
॥ 6 ॥

6. Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, and who endeavour assiduously with the help of the Yoga of monasticism, become pure in mind. At the supreme moment of final departure all of them become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे
प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व
एकीभवन्ति ॥ 7 ॥

7. To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). And the karmas, and the soul that simulates the intellect, all become unified with the supreme Undecaying.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे
विहाय ।

तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति
दिव्यम् ॥ 8 ॥

8. As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form, reaches the self-effulgent Purusa that is higher than the higher (Maya).

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति
 नास्याब्रह्मवित्कुले भवति ।
 तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो
 विमुक्तोऽमृतो भवति ॥ 9 ॥

9. Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations; and becoming freed from the knots of the heart, he attains immortality.

तदेतदृचाभ्युक्तम् — क्रियावन्तः श्रोत्रिया
 ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
 तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु
 चीर्णम् ॥ 10 ॥

10. This (rule) has been revealed by the mantra (which runs thus) : “To them alone should one expound this knowledge of Brahman who are engaged in the practice of disciplines, versed in the Vedas, and devoted to Brahman, who personally sacrifice to the fire called Ekarsi with faith, and by whom has been duly accomplished the vow of holding fire on the head.”

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच
नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 11 ॥

11. The seer Angiras spoke of this Truth in days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.

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MANDUKYA

Om Bhadram Karnebhih mantra:

Om! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising the gods with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pusa (god of the earth) be propitious to us; may Garuda, the destroyer of evil, be well disposed towards us; may Brhaspati ensure our welfare.

Om! Peace ! Peace ! Peace!

6. माण्डूक्योपनिषत् - मन्त्राः

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं
भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ 1 ॥

1. This letter that is Om is all this. Of this a clear exposition (is started with) : All that is past, present, or future is verily Om. And whatever is beyond the three periods of time is also verily Om.

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्

॥ 2 ॥

2. All this is surely Brahman. This Self is Brahman. The Self, such as It is, is possessed of four quarters.

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग

एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

3 ॥

3. The first quarter is Vaisvanara whose sphere (of action) is the waking state, whose consciousness relates to things external, who is possessed of seven limbs and nineteen mouths, and who enjoys gross things.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः

प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ 4 ॥

4. Taijasa is the second quarter, whose sphere (of activity) is the dream state, whose consciousness is internal, who is possessed of seven limbs and nineteen mouths, and who enjoys subtle objects.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन
स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो
ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ 5 ॥

5. That state is deep sleep where the sleeper does not desire any enjoyable thing and does not see any dream. The third quarter is Prajna who has deep sleep as his sphere, in whom everything becomes undifferentiated, who is a mass of mere consciousness, who abounds in bliss, who is surely an enjoyer of bliss, and who is the doorway to the experience (of the dream and waking states).

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ 6 ॥

6. This one is the Lord of all; this one is Omniscient; this one is the inner Director of all; this one is the Source of all; this one is verily the place of origin and dissolution of all beings.

नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं
नप्रज्ञं नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमे
कात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

7. They consider the Fourth to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor simple conscious, nor unconscious; which is unseen, beyond empirical dealings, beyond the grasp (of the organs of action), uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self; in which all phenomena cease; and which is unchanging, auspicious, and non-dual. That is the Self, and that is to be known.

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ 8 ॥

8. That very Self, considered from the standpoint of the syllable (denoting It) is Om. Considered from the standpoint of the letters (constituting Om), the quarters (of the Self) are the letters (of Om), and the letters are the quarters. (The letters are) : a, u, and m.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च
भवति य एवं वेद ॥ 9 ॥

9. Vaisvanara, having the waking state as His sphere, is the first letter a, because of (the similarity of) pervasiveness or being the first. He who knows thus, does verily attain all desirable things, and becomes the foremost.

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्बोत्कर्षति ह वै ज्ञानसन्ततिं
समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद
॥ 10 ॥

10. He who is Taijasa with the state of dream as his sphere (of activity) is the second letter u (of Om); because of the similarity of excellence and intermediateness. He who knows thus increases the current of knowledge and becomes equal to all. None is born in his line who is not a knower of Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा
मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य
एवं वेद ॥ 11 ॥

11. Prajna with his sphere of activity in the sleep state is m, the third letter of Om, because of measuring or because of absorption. Anyone who knows thus measures all this, and he becomes the place of absorption.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः
शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं
य एवं वेद ॥ 12 ॥

12. The partless Om is Turiya -beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious, and the non- dual. Om is thus the Self to be sure. He who knows thus enters the Self through his Self.

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MANDUKYA KARICA

6A. माण्डूक्योपनिषत् - कारिकाः

1. आगमप्रकरणम्

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव
। यच्चान्यत्त्रिकालातीतं
तदप्योङ्कार एव ॥ १ ॥

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा
चतुष्पात् ॥ २ ॥

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः

स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

३ ॥

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग

एकोनविंशतिमुखः

प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥

४ ॥

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं

पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः

प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः

प्राज्ञस्तृतीयः पादः ॥ ५ ॥

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य

प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

बहिःप्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।

घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्थितः ॥ 1 ॥

1. Visva experiences the external things and is all-pervading; but Taijasa experiences the internal things; similarly, Prajna is a mass of consciousness. It is but the same entity that is thought of in three ways.

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ 2 ॥

2. Visva is met with in the right eye which is his place of experience. But Taijasa is inside the mind. Prajna is in the space within the heart. In three ways he exists in the body.

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।

आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ 3 ॥

3. Visva ever enjoys the gross; Taijasa enjoys the subtle; and similarly Prajna enjoys bliss. Know enjoyment to be threefold.

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।

आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ 4 ॥

4. The gross satisfies Visva, and the subtle satisfies Taijasa. And so also joy satisfies Prajna. Know enjoyment to be threefold.

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ 5 ॥

5. He who knows both these- viz the enjoyment that there is in the three states, and that which is declared to be the enjoyer there- does not become affected even while enjoying.

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।
सर्वं जनयति प्राणश्चेतोऽनूपुरुषः पृथक् ॥ 6 ॥

6. It is a well-established fact that origination belongs to all entities that have existence. Prajna creates all (objects) ; Purusa creates separately the rays of Consciousness (that are the living creatures).

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ 7 ॥

7. Others steeped in cognition about creation, consider origination as an exuberance of God), while by others it is imagined that creation is comparable to dream or magic.

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।
कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ 8 ॥

8. With regard to creation some have the firm conviction that creation is a mere will of the Lord. People engrossed in the thought of time (to wit, astrologers) consider that birth of beings is from time.

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ 9 ॥

9. Some others say that creation is for the enjoyment (of God), while still others say that it is for (His) disport. But it is the very nature of the Effulgent Being, (for) what desire can One have whose desire is ever fulfilled?

नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं नप्रज्ञं
नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमे

कात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ 10 ॥

10. The inexhaustible non-dual One is the ordainer - the Lord-
in the matter of eradicating all sorrows. This effulgent Turiya
is held to be the all- pervasive source of all entities.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ 11 ॥

11. Those two, viz Visva and Taijasa, are held to be
conditioned by cause and effect. Prajna is conditioned by
cause. But both these do not exist in Turiya

नात्मानं न परं चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ 12 ॥

12. Prajna comprehends neither himself nor others, neither
truth nor falsehood. But that Turiya is for ever everything and
the witness.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ 13 ॥

13. Non-perception of duality is common to both Prajna and Turiya. Prajna is endowed with sleep that is a causal state. But in Turiya that sleep does not exist.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।

न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ 14

॥

14. The earlier two are endowed with dream and sleep, but Prajna is endowed with dreamless sleep. People of firm conviction do not see either sleep or dream in Turiya.

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।

विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ 15 ॥

15. Dream belongs to one who sees falsely, and sleep to one who does not know Reality. When the two errors of these two are removed, one attains the state that is Turiya.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ 16 ॥

16. When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realizes the birthless, sleepless, dreamless, non- dual (Turiya).

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ 17 ॥

17. It is beyond question that the phenomenal world would cease to be if it had any existence. All this duality that is nothing but Maya, is but nonduality in reality.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ 18 ॥

18. Diversity would disappear if it had been imagined by anyone. This kind of talk is for the sake of (making) instruction (possible). Duality ceases to exist after realization.

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च
भवति य एवं वेद ॥ ९ ॥

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्द्वोत्कर्षति ह वै ज्ञानसन्ततिं
समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद
॥ १० ॥

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥
११ ॥

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रासम्प्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ 19 ॥

19. When the identity of Visva with the letter a is intended, (that is to say) when Visva's identity with a letter is apprehended, the similarity of being the first, as well as the similarity of all-pervasiveness, emerges in view.

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।
मात्रासम्प्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ 20 ॥

20. In the matter of comprehending Taijasa as identified with u, that is to say, when Taijasa's identity with a letter is apprehended, the similarity of excellence is clearly seen, and intermediacy also is equally clear.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।
मात्रासम्प्रतिपत्तौ तु लयसामान्यमेव च ॥ 21 ॥

21. In the matter of Prajna's identity with the letter m, that is to say, when Prajna's identity with a letter is apprehended, the similarity of being a measure is seen to emerge plainly, and so also does the similarity of absorption.

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः ।
स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ 22 ॥

22. He, who knows with firm conviction the common similarities in the three states is a great sage, worthy of adoration and salutation by all beings.

अकारो नयते विश्वमुकारश्चापि तैजसम् ।

मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ 23 ॥

23. The letter a leads to Visva; so also the letter u leads to Taijasa; and the letter m, again, leads to Prajna. With regard to one freed from letters, here remains no attainment.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद
॥ १२ ॥

ओङ्कारं पादशो विद्यात्पादा मात्रा न संशयः ।

ओङ्कारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥

24 ॥

24. One should know Om, quarter by quarter; (for) there is no doubt that the quarters (of the Self) are the letters (of Om). Having known Om, quarter by quarter, one should not think of anything whatsoever.

युज्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ 25 ॥

25. One should concentrate one's mind on Om, (for) Om is Brahman, beyond fear. For a man, ever fixed in Brahman, there can be no fear anywhere.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परं स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ 26 ॥

26. Om is surely the inferior Brahman; and Om is considered to be the superior Brahman. Om is without cause, without inside and outside, and without effect; and it is undecaying.

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ 27 ॥

27. Om is indeed the beginning, middle, and end of everything. Having known Om in this way indeed one attains immediately (identity with it).

प्रणवं हीश्वरं विद्यात्सर्वस्य हृदये स्थितम् ।

सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ 28 ॥

28. One should know Om, to be God seated in the hearts of all. Meditating on the all-pervasive Om, the intelligent man grieves no more.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओङ्कारो विदितो येन स मुनिर्नेतरो जनः ॥ 29 ॥

29. The Om, without measures and possessed of infinite dimension, is the auspicious entity where all duality ceases. He by whom Om is known, is the real sage, and not so is any other man.

2. वैतथ्यप्रकरणम्

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।
अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥ 1 ॥

1. The wise declare the falsity of all objects in a dream because of the location of the objects inside (the body) and because of (their) contraction.

अदीर्घत्वाच्च कालस्य गत्वा देहान्न पश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ 2 ॥

2. Besides, one does not see places by going there, for the time is not long enough. Moreover every dreamer, when awakened, does not continue in that place (of dream).

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ 3 ॥

3. Besides, the absence of chariot etc. is heard of in the Upanisad from the standpoint of logic. They say that the falsity arrived at thus (by logic) is reiterated by the Upanisad in the context of dream.

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ 4 ॥

4. As the dream-objects are unreal in a dream, so also, because of that very reason, the objects in the waking state are unreal. But objects (in the dream state) differ because of existence inside (the body) and because of contraction (in dream).

स्वप्नजागरिते स्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ 5 ॥

5. Inasmuch as the diverse things are (found to be) similar on the strength of the familiar grounds of inference, the wise say that the dream and the waking states are one.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

6. That which does not exist in the beginning and the end is equally so in the present (i.e in the middle). Though they are on the same footing with the unreal, yet they are seen as though real.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ 7 ॥

7. Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end they are rightly held to be unreal.

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।

तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ 8 ॥

8. The unique attribute is a mere appearance of the experiencer in a particular state, as it is in the case of the dwellers in heaven. This he experiences by going there, just as one, well informed, does in this world.

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।

बहिश्चेतो गृहीतं सदृष्टं वैतथ्यमेतयोः ॥ 9 ॥

9. Even in the dream state itself, anything imagined by the inner consciousness is unreal, while anything experienced by

the outer consciousness is real. (But) both kinds of things are seen to be false.

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतोगृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ 10 ॥

10. Even in the waking state, whatever is imagined by the inner consciousness is false and whatever is perceived by the outer consciousness is true. It is reasonable that both these should be unreal.

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।
क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ 11 ॥

11. If all objects in both the states be unreal, who apprehends these objects and who indeed is their creator?

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ 12 ॥

12. The self-effulgent Self imagines Itself through Itself by the power of Its own Maya. The Self Itself cognises the objects. Such is the definite conclusion of Vedanta.

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥ 13 ॥

13. The Lord diversifies the mundane things existing in the mind. Turning the mind outward, He creates the well-defined things (as well as the undefined things). Thus does the Lord imagine.

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ 14 ॥

14. Things that exist internally as long as the thought lasts and things that are externally related to two points of time, are all merely imaginations. Their distinction is not caused by anything else.

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ 15 ॥

15. Those objects that appear obscure inside the mind, and those that appear vivid outside, are all merely created by imagination. Their distinction is to be traced to the difference in the organs of perception.

जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।
 बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥ 16
 ॥

16. First He imagines the individual (soul) and then He imagines the different objects, external and personal. The individual gets his memory in accordance with the kind of thought impressions he has.

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
 सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ 17 ॥

17. As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is the Self imagined variously.

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
 रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ 18 ॥

18. As illusion (on the rope) ceases and the rope alone remains when the rope is ascertained to be nothing but the rope, so also is the ascertainment about the Self.

प्राणादिभिरनन्तैस्तु भावैरेतैर्विकल्पितः ।

मायैषा तस्य देवस्य ययायं मोहितः स्वयम् ॥ 19 ॥

19. (This Self) is imagined to be the infinite objects like Prana (the Vital force) etc. This is the Maya of that self-effulgent One, by which He Himself is deluded.

प्राण इति प्राणविदो भूतानीति च तद्विदः ।

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ 20 ॥

20. Those who know Prana consider Prana (to be the reality that is the cause of the world). The knowers of the elements consider the elements to be so, the knowers of the qualities (gunas) cling to the qualities, and the knowers of the categories swear by them.

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ 21 ॥

21. The knowers of the quarters (viz Visva, Taijasa, and Prajna) consider the quarters to be the cause. The knowers of sense-objects consider the sense-objects to be so. According to the knowers of the worlds, the worlds constitute reality. And the worshippers of the gods stand by the gods.

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।

भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ 22

॥

22. The Vedic scholars ascribe reality to the Vedas, while the sacrificers ascribe this to the sacrifices. Those acquainted with the enjoyer consider it to be the reality, whereas those conversant with the enjoyable things consider them to be so.

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।

मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥ 23 ॥

23. People conversant with the subtle consider reality also to be so, while others dealing with the gross consider it to be so. The worshippers of God with forms consider reality as possessed of forms, whereas those who swear by formlessness call it a void.

काल इति कालविदो दिश इति च तद्विदः ।

वादा इति वादविदो भुवनानीति तद्विदः ॥ 24 ॥

24. The calculators of time (the astrologers) call it time. The knowers of the directions consider them real. The dabblers in

theories accept these to be so. And the knowers of the universe consider the (fourteen) worlds to be so.

मन इति मनोविदो बुद्धिरिति च तद्विदः ।
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ 25 ॥

25. The knowers of the mind call it the Self, whereas the knowers of intelligence take it for the reality. The knowers of ideas consider them to be the reality. And the knowers of virtue and vice attribute reality to them.

पञ्चविंशक इत्येके षड्विंश इति चापरे ।
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ 26 ॥

26. Some say that reality is constituted by twenty five principles, while others speak of twenty-six. Some say that it consists of thirty-one categories, while according to others they are infinite.

लोकांल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ 27 ॥

27. Adepts in human dealings say that the people (that is to say, people's pleasures) are the real things. People conversant

with the stages of life hold those to be the reality. The grammarians hold the view that words belonging to the masculine, feminine, and neuter genders are the reality; while others know reality to be constituted by the higher and lower (Brahmans).

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ 28 ॥

28. People conversant with creation call creation to be the reality. The knowers of dissolution call it dissolution. The knowers of subsistence call it subsistence. All these ideas are for ever imagined on the Self.

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।
तं चावति स भूत्वासौ तद्ब्रह्मः समुपैति तम् ॥ 29 ॥

29. Anyone to whom a teacher may show a particular object (as the reality) sees that alone. And that thing, too, protects him by becoming identified with him. That absorption leads to his self-identity (with the object of attention).

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ 30 ॥

30. Through these things that are (really) nondifferent (from the Self), this One is presented as though really different. He who truly knows this grasps (the meaning of the Vedas) without any hesitation.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ 31 ॥

31. Just as dream and magic are seen to be unreal, or as is a city in the sky, so also is this whole universe known to be unreal from the Upanisads by the wise.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ 32 ॥

32. There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth.

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।
भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ 33 ॥

33. This Self is imagined to be the unreal things and also to be non-dual; and these perceived things are also imagined on the non-dual Self. Therefore non-duality is auspicious.

नात्मभावेन नानेदं न स्वेनापि कथञ्चन ।

न पृथङ् नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ 34

॥

34. This world, when ascertained from the standpoint of the Self, does not continue to be different. Nor does it exist in its own right. Nor do phenomenal things exist as different or non-different (from one another or from the Self). This is what the knowers of Truth understand.

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ 35 ॥

35. This Self that is beyond all imagination, free from the diversity of this phenomenal world, and non-dual, has been seen by the contemplative people, versed in the Vedas and unafflicted by desire, fear, and anger.

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।

अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ 36 ॥

36. Therefore, after knowing it thus, one should fix one's memory on (i.e. continuously think of) non-duality. Having attained the non-dual, one should behave in the world as though one were dull-witted.

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ 37 ॥

37. The mendicant should have no appreciation or greetings (for others), and he should be free from rituals. He should have the body and soul as his support, and he should be dependent on circumstances.

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥ 38 ॥

38. Examining the Reality in the context of the individual and in the external world, one should become identified with Reality, should have his delight in Reality, and should not deviate from Reality.

3. अद्वैतप्रकरणम्

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ 1 ॥

1. The aspirant, betaking himself to the devotional exercises, subsists in the conditioned Brahman. All this was but the birthless Brahman before creation. Hence such a man is considered pitiable (or narrow in his outlook).

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किञ्चिज्जायमानं समन्ततः ॥ 2 ॥

2. Hence I shall speak of that (Brahman) which is free from limitation, has no birth, and is in a state of equipoise; and listen how nothing whatsoever is born in any way, though it seems to be born.

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।

घटादिवच्च सङ्घातैर्जातावेतन्निदर्शनम् ॥ 3 ॥

3. Since the Self is referred to as existing in the form of individual souls in the same way as space exists in the form of spaces confined within jars, and since the Self exists in the form of the composite things just as space exists as jars etc., therefore in the matter of birth this is the illustration.

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।

आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहात्मनि ॥ 4 ॥

4. Just as the space confined within the jars etc. merge completely on the disintegration of the jars etc., so do the individual souls merge here in this Self.

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।

न सर्वे सम्प्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ 5 ॥

5. Just as all the spaces confined within the various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc.

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।

आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ 6 ॥

6. Though forms, actions, and names differ in respect of the differences (in space created by jars etc.), yet there is no multiplicity in space. So also is the definite conclusion with regard to the individual beings.

नाकाशस्य घटाकाशो विकारावयवौ यथा ।

नैवात्मनः सदा जीवो विकारावयवौ तथा ॥ 7 ॥

7. As the space within a jar is neither a transformation nor a part of space (as such), so an individual being is never a transformation nor a part of the supreme Self.

यथा भवति बालानां गगनं मलिनं मलैः ।

तथा भवत्यबुद्धानामात्मापि मलिनो मलैः ॥ 8 ॥

8. Just as the sky becomes blackened by dust etc. in the eye of the ignorant, so also the Self becomes tarnished by impurities in the eyes of the unwise.

मरणे सम्भवे चैव गत्यागमनयोरपि ।

स्थितौ सर्वशरीरेषु चाकाशेनाविलक्षणः ॥ 9 ॥

9. The Self is not dissimilar to space in the matter of Its death and birth, as well as Its going and coming, and existence in all the bodies.

सङ्घाताः स्वप्नवत्सर्व आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ 10 ॥

10. The aggregates (of bodies and senses) are all created like dream by the Maya of the Self. Be it a question of superiority or equality of all, there is no logical ground to prove their existence.

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।
तेषामात्मा परो जीवः खं यथा सम्प्रकाशितः ॥ 11
॥

11. It has been amply elucidated (by us) on the analogy of space, that the individual living being that conforms to the soul of the sheaths, counting from that constituted by the essence of food, which have been fully dealt with in the Taittiriya Upanisad, is none other than the supreme Self.

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।
 पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ 12 ॥

12. As it is demonstrated that space in the earth and the stomach is but the same, similarly in the Madhu-Brahmana the supreme Brahman is revealed as the same with reference to the different dual contexts.

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।
 नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ 13 ॥

13. The fact that the non-difference of the individual and the supreme Self is extolled by a statement of their identity, and the fact that diversity is condemned, become easy of comprehension from this point of view alone.

जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।
 भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न युज्यते ॥ 14 ॥

14. The separateness of the individual and the supreme Self that has been declared (in the Vedic texts) earlier than (the talk of) creation (in the Upanisads), is only in a secondary sense that keeps in view a future result (viz unity); for such separateness is out of place in its primary sense.

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथञ्चन ॥ 15 ॥

15. The creation that has been multifariously set forth with the help of the examples of earth, gold, sparks, etc., is merely by way of generating the idea (of oneness); but there is no multiplicity in any way.

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ 16 ॥

16. There are three stages of life-inferior, intermediate, and superior. This meditation is enjoined for them out of compassion.

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ 17 ॥

17. The dualists, confirmed believers in the methodologies establishing their own conclusions, are at loggerheads with one another. But this (non-dual) view finds no conflict with them.

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥ 18 ॥

18. Non-duality is the highest Reality, since duality is said to be a product of it. But for them there is duality either way. Therefore this view (of ours) does not clash (with theirs).

मायया भिद्यते ह्येतन्नान्यथाजं कथञ्चन ।
तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥ 19 ॥

19. This birthless (Self) becomes differentiated through Maya, and It does so in no other way than this. For should It become multiple in reality, the immortal will undergo mortality.

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ 20 ॥

20. The talkers vouch indeed for the birth of that very unborn, positive entity. But how can a positive entity that is unborn and immortal undergo mortality?

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ 21 ॥

21. The immortal cannot become mortal. Similarly the mortal cannot become immortal. The mutation of one's nature will take place in no way whatsoever.

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ 22 ॥

22. How can the immortal entity continue to be changeless from the standpoint of one according to whom a positive, immortal object can naturally pass into birth, it being a product (according to him) ?

भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः ।
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरत् ॥ 23 ॥

23. Vedic texts are equally in evidence with regard to creation in reality and through Maya. That which is ascertained (by the Vedas) and is supported by reasoning can be the meaning, and nothing else.

नेह नानेति चाम्नायादिन्द्रो मायाभिरित्यपि ।
अजायमानो बहुधा जायते मायया तु सः ॥ 24 ॥

24. Since it is stated (in the Vedas), “There is no diversity here”, and “The Lord, on account of Maya, (is perceived as manifold)”, “(the Self) without being born (appears to be born in various ways)”, it follows that He is born on account of Maya alone.

सम्भूतेरपवादाच्च सम्भवः प्रतिषिध्यते ।

को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ 25 ॥

25. From the refutation of (the worship of) Hiranyagarbha, it follows that creation is negated. By the text, “who should bring him forth?”, is ruled out any cause.

स एष नेति नेतीति व्याख्यातं निह्रुते यतः ।

सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते ॥ 26 ॥

26. Since by taking the help of incomprehensibility (of Brahman) as a reason, all that was explained earlier (as a means for the knowledge of Brahman) is negated by the text, “This Self is that which has been described as ‘Not this, not this’”, therefore the birthless Self becomes self-revealed.

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।

तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ 27 ॥

27. Birth of a thing that (already) exists can reasonably be possible only through Maya and not in reality. For one who holds that things take birth in a real sense, there can only be the birth of what is already born.

असतो मायया जन्म तत्त्वतो नैव युज्यते ।
वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥ 28 ॥

28. There can be no birth for a non-existent object either through Maya or in reality, for the son of a barren woman is born neither through Maya nor in reality.

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।
तथा जाग्रद्वयाभासं स्पन्दते मायया मनः ॥ 29 ॥

29. As in dream the mind vibrates, as though having dual aspects, so in the waking state the mind vibrates as though with two facets.

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ 30 ॥

30. There is no doubt that in dream, the mind, though one, appears in dual aspects; so also in the waking state, the mind, though one, appears to have two aspects.

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ 31 ॥

31. All this that there is-together with all that moves or does not move - is perceived by the mind (and therefore all this is but the mind); for when the mind ceases to be the mind, duality is no longer perceived.

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥ 32 ॥

32. When following the instruction of scriptures and the teacher, the mind ceases to think as a consequence of the realisation of the Truth that is the Self, then the mind attains the state of not being the mind; in the absence of things to be perceived, it becomes a non-perceiver.

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।
ब्रह्म ज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ 33 ॥

33. They say that the non-conceptual knowledge, that is birthless, is non-different from the knowable (Brahman). The knowledge that has Brahman for its content is birthless and everlasting. The birthless (Self) is known by the birthless (knowledge).

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥ 34 ॥

34. The behaviour that the mind has when it is under control, free from all ideation, and full of discrimination, should be particularly noted. The behaviour of the mind in deep sleep is different and is not similar to that (of the controlled mind).

लीयते हि सुषुप्तौ तन्निगृहीतं न लीयते ।

तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥ 35 ॥

35. For that mind loses itself in sleep, but does not lose itself when under control. That very mind becomes the fearless Brahman, possessed of the light of Consciousness all around.

अजमनिद्रमस्वप्नमनामकरूपकम् ।

सकृद्विभातं सर्वज्ञं नोपचारः कथञ्चन ॥ 36 ॥

36. Brahman is birthless, sleepless, dreamless, nameless, formless, ever effulgent, everything, and a knower. (With regard to It) there is not the least possibility of ceremony.

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।

सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ 37

॥

37. The Self is free of all sense-organs, and is above all internal organs. It is supremely tranquil, eternal effulgence, divine absorption, immutable, and fearless.

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।

आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥ 38 ॥

38. There can be no acceptance or rejection where all mentation stops. Then knowledge is established in the Self and is unborn, and poised in equality.

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिणाम् ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ 39 ॥

39. The Yoga that is familiarly referred to as without any touch with anything is difficult to be comprehended by anyone of the

Yogis. For those Yogis, who apprehend fear where there is no fear, are afraid of it.

मनसो निग्रहायत्तमभयं सर्वयोगिणाम् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ 40 ॥

40. For all these Yogis, fearlessness, the removal of misery, knowledge (of the Self), and everlasting peace are dependent on the control of the mind.

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥ 41 ॥

41. Just as an ocean can be emptied with the help of the tip of a blade of Kusa grass that can hold just a drop, so also can the control of the mind be brought about by absence of depression.

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।

सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ 42 ॥

42. With the help of that proper process one should bring under discipline the mind that remains dispersed amidst objects of desire and enjoyment; and one should bring it under

control even when it is in full peace in sleep, for sleep is as bad as desire.

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ 43 ॥

43. Constantly, remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire. Remembering ever the fact that the birthless Brahman is everything, one does not surely perceive the born viz the host of duality).

लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ 44 ॥

44. One should wake up the mind merged in deep sleep; one should bring the dispersed mind into tranquillity again; one should know when the mind is tinged with desire (and is in a state of latency). One should not disturb the mind established in equipoise.

नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥ 45 ॥

45. One should not enjoy happiness in that state; but one should become unattached through the use of discrimination. When the mind, established in steadiness, wants to issue out, one should concentrate it with diligence.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥ 46 ॥

46. When the mind does not become lost nor is scattered, when it is motionless and does not appear in the form of objects, then it becomes Brahman.

अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ 47 ॥

47. That highest Bliss is located in one's own Self. It is quiescent, coexistent with liberation, beyond description, and birthless. And since It is identical with the unborn knowable (Brahman), they call It the Omniscient (Brahman).

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ 48 ॥

48. No individual being, whichsoever, takes birth. It has no source (of birth). This (Brahman) is that highest Truth where nothing whatsoever takes birth.

4. अलातशान्तिप्रकरणम्

ज्ञानेनाकाशकल्पेन धर्मान्यो गगनोपमान् ।
ज्ञेयाभिन्नेन सम्बुद्धस्तं वन्दे द्विपदां वरम् ॥ 1 ॥

1. I bow down to the One who is the chief among all persons, who has known fully the souls resembling (infinite) sky, through his knowledge that is comparable to space and is non-different from the object of knowledge.

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।
अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥ 2 ॥

2. I bow down to that Yoga that is well known as free from relationships, joyful to all beings, beneficial, free from dispute, non-contradictory, and set forth in the scriptures.

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥ 3 ॥

3. Only some disputants postulate the birth of a (pre-) existing thing. Other wise ones, while disputing among themselves, postulate the birth of what does not pre-exist.

भूतं न जायते किञ्चिदभूतं नैव जायते ।
विवदन्तोऽद्वया ह्येवमजातिं ख्यापयन्ति ते ॥ 4 ॥

4. A thing that already exists does not pass into birth; and a thing that does not pre-exist cannot pass into birth. These people, while disputing thus, are really non-dualists, and they thus reveal the absence of birth.

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥ 5 ॥

5. We approve the birthlessness that is revealed by them; we do not quarrel with them. (O disciples), understand this (philosophy) that is free from dispute.

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥ 6 ॥

6. The talkers verily vouch for the birth of an unborn positive entity. But how can a positive entity that is unborn and immortal undergo mortality?

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ 7 ॥

7. The immortal cannot become mortal. Similarly the mortal cannot become immortal. The mutation of one's nature will take place in no way whatsoever.

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यतात् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ 8 ॥

8. How can an immortal entity continue to be changeless from the standpoint of one, according to whom, a positive immortal entity can naturally pass into birth, it being a product (according to him).

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।
प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥ 9 ॥

9. By the word nature is to be understood that which is permanently acquired, or is intrinsic, instinctive, non-produced, or unchanging in its character.

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।
जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥ 10 ॥

10. All souls are intrinsically free from old age and death. But by imagining senility and death, and being engrossed in that thought, they deviate from their nature.

कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥ 11 ॥

11. The cause must undergo birth according to one who holds that the cause itself is the effect. How can a thing be birthless that takes birth, and how can it be eternal when it can be subject to (partial) disintegration ?

कारणाद्यद्यनन्यत्वमतः कार्यमजं तव ।
जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥ 12 ॥

12. If (according to you) the effect be non-different from the cause, then on that account the effect, too, is birthless. And if that be so, how can your cause be still eternal, it being non-different from its effect which is subject to birth?

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥ 13 ॥

13. That disputant has certainly no supporting illustration who holds that the effect is produced out of an unborn cause. If the

produced effect is held to be born out of another born thing, that, too, leads to no solution.

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ 14 ॥

14. How can beginninglessness be declared for cause and effect by those (disputants) according to whom the effect is the origin of the cause and the cause is the origin of the effect?

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ 15 ॥

15. Just as a father may be born of a son, so also may birth be a possibility according to those (disputants) who admit that the effect is the source of the cause and the cause is the source of the effect.

सम्भवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।

युगपत्सम्भवे यस्मादसम्बन्धो विषाणवत् ॥ 16 ॥

16. If there be a possibility of cause and effect, you should have to find out a sequence. For should they originate together, there can be no causal relation, as between the two horns of a cow.

फलादुत्पद्यमानः सन्न ते हेतुः प्रसिध्यति ।

अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ 17 ॥

17. If your cause has to come out of an effect, it can have no right to recognition. How will a cause, that is not established as such, produce a result?

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।

कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ 18 ॥

18. If the subsistence of the cause is dependent on the effect, and the subsistence of the effect is dependent on the cause, then which of the two has existence earlier, with relation to which the other may emerge?

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।

एवं हि सर्वथा बुद्धैरजातिः परिदीपिता ॥ 19 ॥

19. Your inability to answer this will amount to your ignorance, or there will be falsification of the sequence (asserted by you). Thus indeed is highlighted in every way the absence of birth by the learned ones.

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः

|

न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ 20

॥

20. What is known as the illustration of the seed and the sprout is ever on an equal footing with the (unproved) major term. For an illustration that is as unproved as the major term is not applied for establishing the relation of the major term with the minor term.

पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।

जायमानाद्धि वै धर्मात्कथं पूर्वं न गृह्यते ॥ 21 ॥

21. The ignorance of the precedence and succession is a pointer to beginninglessness itself. For if it be a fact that a thing takes birth, why is not its cause apprehended?

स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते ।

सदसत्सदसद्वापि न किञ्चिद्वस्तु जायते ॥ 22 ॥

22. A thing, whatsoever it may be, is born neither of itself, nor of something else, (nor of both together). Nothing whatsoever

is born that (already) exists, does not exist, or both exists and does not exist.

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।
आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥ 23 ॥

23. A cause is not born of a beginningless effect; nor does an effect naturally come out (of a beginningless cause). (Cause and effect are thus birthless): for a thing that has no cause, has certainly no birth.

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।
सङ्क्लेशस्योपलब्धेश्च परतन्त्रास्तिता मता ॥ 24
॥

24. (We have to admit) that knowledge has its objects, since a contrary supposition leads to an annihilation of duality. And the existence of objects, as supported by the opposite systems of thought, is also admitted from the fact of the experience of pain.

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥ 25 ॥

25. In accord with the perception of its cause, knowledge is supposed to be based on external objects. But from the

standpoint of reality, it is held that the external cause is no cause.

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।

अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ 26 ॥

26. Consciousness has no contact with objects; so also it has certainly no contact with appearances of objects. For according to the reasons adduced, an object has no existence, and an illusory object is not separate from the awareness.

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।

अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ 27 ॥

27. Consciousness does not ever come in contact with external objects in all the three states. There being no external objects, how can there be any baseless, false apprehension of it?

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥ 28

॥

28. Hence consciousness has no birth, and things perceived by it do not pass into birth. Those who perceive the birth of that consciousness, may as well see footmarks in space itself.

अजातं जायते यस्मादजातिः प्रकृतिस्ततः ।
 प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ 29 ॥

29. It is the birthless that (according to the disputants) takes birth. Since birthlessness is its very nature, therefore, the transmutation of (this) nature can take place in no way whatsoever.

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
 अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥ 30 ॥

30. Moreover, if the world be beginningless, its termination will not be achieved. And there will be no eternality for Liberation that has a beginning.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
 वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 31 ॥

31. That which does not exist in the beginning and the end is equally so in the middle. Though they are similar to the unreal, yet they are seen as though real.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
 तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ 32 ॥

32. Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end, they are rightly held to be unreal.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥ 33 ॥

33. All entities are unreal in dream, since they are seen within the body. How can there be the vision of creatures within this narrow space here?

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ 34 ॥

34. It is not proper to hold that dream objects are experienced by reaching them, since the requisite time involved in the journey is lacking. Moreover, nobody, when awake, continues in the place of dream.

मित्राद्यैः सह संमन्त्र्य सम्बुद्धो न प्रपद्यते ।
गृहीतं चापि यत्किञ्चित्प्रतिबुद्धो न पश्यति ॥ 35 ॥

35. Having conferred with friends and others (in dream) one does not get confirmation when awake. And whatever one acquired in dream, one does not see it after waking up.

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ 36 ॥

36. Moreover, the body in a dream is unsubstantial, since another body is seen (to exist). As it is the case with the body, so is everything perceived through consciousness and is (therefore) unsubstantial.

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।
तद्धेतुत्वात्तु तस्यैव सज्जागरितमिष्यते ॥ 37 ॥

37. Since a dream is experienced like the waking state, the former is held to be the result of the latter. In reality, however, the waking state is admitted to be true for that dreamer alone, it being the cause of his dream.

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।
न च भूतादभूतस्य सम्भवोऽस्ति कथञ्चन ॥ 38 ॥

38. Since origination is not a well-established fact, it is declared (by the Upanisads) that everything is birthless. Moreover, there is no origination, in any way whatsoever, of any non-existing thing from an existing one.

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥ 39 ॥

39. Having seen some unreal thing in the waking state and being emotionally affected, one sees it in dream also. And having even seen some unreal thing in dream, one does not see it in the waking state.

नास्त्यसद्धेतुकमसत्सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ 40 ॥

40. There is no unreal thing that has an unreality as its cause; similarly there is no unreal thing that has a reality as its cause. Moreover, there is no existing thing that has another existing thing as its cause. How can there be an unreal thing that is produced out of something real?

विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् ।
तथा स्वप्ने विपर्यासाद्धर्मास्तत्रैव पश्यति ॥ 41 ॥

41. As some one, owing to lack of discrimination, may in the waking state, be in contact with unthinkable objects, fancying them to be real, so also in dream, one sees the objects in that dream alone, owing to want of discrimination.

उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् ।
जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ॥ 42 ॥

42. Instruction about creation has been imparted by the wise for the sake of those who, from the facts of experience and adequate behaviour, vouch for the existence of substantiality, and who are ever afraid of the birthless entity.

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥
43 ॥

43. For those who, being afraid of the Unborn, deviate from the true path by relying on their experience of duality, the faults arising from acceptance of creation will not bear fruit; and the fault, too, will be insignificant.

उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।
उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥ 44 ॥

44. As an elephant conjured up by magic is called an elephant by depending on perception and adequate behaviour, so from the facts of perception and adequate behaviour a thing is said to be existing.

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।
अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥ 45 ॥

45. It is Consciousness- birthless, motionless and non-material, as well as tranquil and non-dual- that has the semblance of birth, appears to move, and simulates a substance (possessed of qualities).

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।
एवमेव विजानन्तो न पतन्ति विपर्यये ॥ 46 ॥

46. Thus Consciousness has no birth; thus are the souls considered to be birthless. Those who know thus indeed, do not fall into calamity.

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥ 47 ॥

47. As the movement of a fire-brand appears to be straight or crooked, so it is the vibration of Consciousness that appears to be the knower and the known.

अस्पन्दमानमलातमनाभासमजं यथा ।
अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ 48 ॥

48. As the fire-brand, when not in motion, becomes free from appearances and birth, so Consciousness, when not in vibration, will be free from appearances and birth.

अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निःस्पन्दान्नालातं प्रविशन्ति ते ॥ 49 ॥

49. When the fire-brand is in motion, the appearances do not come to it from anywhere else. Neither do they go anywhere else from the fire-brand when it is at rest, nor do they (then) enter into it.

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।

विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥ 50 ॥

50. They did not issue out of the firebrand, by reason of their unsubstantiality. With regard to Consciousness also, the appearances must be of a similar kind, for as an appearance there is no distinction.

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।

न ततोऽन्यत्र निःस्पन्दान्न विज्ञानं विशन्ति ते ॥ 51

51. When Consciousness is in vibration, the appearances do not come to It from anywhere else. Neither do they go anywhere else from Consciousness when It is at rest, nor do they (then) enter into It.

न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।
कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते ॥ 52 ॥

52. They did not issue out of Consciousness, by reason of their unsubstantiality; for they are ever beyond comprehension, being without any relation of cause and effect (with Consciousness).

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ 53 ॥

53. A substance can be the cause of a substance, and one thing can be the cause of another different from itself. But the souls can be considered neither as substances nor as something different from other things.

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।
एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥ 54 ॥

54. In this way, the external entities are not the products of Consciousness; nor is Consciousness a product of external entities. Thus the wise confirm the birthlessness of cause and effect.

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ 55 ॥

55. Cause and effect spring into being so long as there is mental preoccupation with cause and effect. There is no origination of cause and effect when the engrossment with cause and effect becomes attenuated.

यावद्धेतुफलावेशः संसारस्तावदायतः ।
क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ 56 ॥

56. As long as there is mental preoccupation with causality, so long does the worldly state continue. When engrossment with causality is exhausted, one does not attain the worldly state.

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥ 57 ॥

57. Everything seems to be born because of the empirical outlook; therefore there is nothing that is eternal. From the

standpoint of Reality, everything is the birthless Self; therefore there is no such thing as annihilation.

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥ 58 ॥

58. The entities that are born thus are not born in reality. Their birth is as that of a thing through Maya (magic). And that Maya again has no reality.

यथा मायामयाद्वीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ 59 ॥

59. As from a magical seed grows, a sprout equally illusory-it being neither eternal nor destructible- just so is the logic (of birth or death) applicable in the case of objects.

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥ 60 ॥

60. With regard to all the birthless entities there can be no application of the words eternal and non-eternal. No categorical statement can be made with regard to an entity where words do not apply.

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥ 61 ॥

61. As in dream, Consciousness (cittam) vibrates as though having dual functions, so in the waking state Consciousness vibrates as though with two facets.

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन् संशयः ॥ 62 ॥

62. There is no doubt that Consciousness, though one, appears in dream in dual aspects; so also in the waking state, Consciousness, though one, appears to have two aspects.

स्वप्नदृक्प्रचरन्स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥ 63
॥

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ 64 ॥

63-64. The creatures- be they born from eggs or from moisture- that the experiencer of dream sees for ever as existing in all the ten directions, while he is roaming in the dreamland, are but objects of perception to the consciousness of the dreamer, and they do not exist apart from that consciousness. Similarly, this consciousness of the dreamer, is admitted to be only an object of perception to that dreamer.

चरञ्जागरिते जाग्रद्विक्षु वै दशसु स्थितान् ।
अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥ 65
॥

जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ 66 ॥

65-66. The creatures- be they born from eggs or from moisture- that the experiencer of the waking state sees for ever as existing in all the ten directions, while he is roaming in the places of the waking state, are but objects of perception to the consciousness of the man in the waking state, and they do not exist separately from that consciousness. Similarly, this consciousness of the waking man is admitted to be only an object of perception to the waking man.

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति चोच्यते ।

लक्षणाशून्यमुभयं तन्मते नैव गृह्यते ॥ 67 ॥

67. They are both perceptible to each other. (If the question arises), 'Does it exist?' the answer given is, "No". Both of them lack valid proof, and each is perceived merely because of a prepossession with the other.

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ 68 ॥

68. As a creature seen in a dream undergoes birth and death, so also do all these creatures appear and disappear.

यथा मायामयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ 69 ॥

69. As a creature conjured up by magic undergoes birth and death, so also do all these creatures appear and disappear.

यथा निर्मितको जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ 70 ॥

70. As a creature produced through medicines and charms undergoes birth and death, so also do all these creatures appear and disappear.

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ 71 ॥

71. No creature whichsoever has birth; there is no source for it. This is that highest truth where nothing whatsoever is born.

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्वयम् ।
चित्तं निर्विषयं नित्यमसङ्गं तेन कीर्तितम् ॥ 72 ॥

72. This duality, possessed of subject and object, is a mere vibration of Consciousness. And Consciousness is objectless; hence It is declared to be eternally without relations.

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥ 73 ॥

73. That which exists because of a fancied empirical outlook, does not do so from the standpoint of absolute Reality. Anything that may exist on the strength of the empirical outlook, engendered by other systems of thought, does not really exist.

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥ 74 ॥

74. Since in accordance with the conclusion arrived at in the scriptures of the other schools, the soul undergoes birth from the empirical point of view, therefore in pursuance of that fancied empirical view (it is said by the non- dualists that) the soul is birthless; but from the standpoint of absolute

Reality, it is not even birthless.

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।

द्वयाभावं स बुद्ध्यैव निर्निमित्तो न जायते ॥ 75 ॥

75. There is in evidence a (mere) craving for false objects, (though) no duality is in existence there. Realizing the non-existence of duality, one becomes free from craving for false things, and one does not undergo birth.

यदा न लभते हेतूनुत्तमाधममध्यमान् ।

तदा न जायते चित्तं हेत्वभावे फलं कुतः ॥ 76 ॥

76. When one does not perceive the superior, medium, and inferior causes, then Consciousness ceases to have births. For how can there be any result when there is no cause?

अनिमित्तस्य चित्तस्य यानुत्पत्तिः समाद्वया ।

अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ॥ 77 ॥

77. The birthlessness that Consciousness attains when freed from causes is constant and absolute; for all this (viz duality and birth) was perceptible to Consciousness that had been birthless and non-dual (even before).

बुद्ध्वानिमित्तां सत्यां हेतुं पृथगनाप्नुवन् ।
वीतशोकं तथा काममभयं पदमश्नुते ॥ 78 ॥

78. After realising causelessness that is the truth, and not accepting any cause separately, one attains the state of fearlessness that is free from sorrow and devoid of desire.

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्वैव निःसङ्गं विनिवर्तते ॥ 79 ॥

79. Since owing to a belief in the existence of unrealities, Consciousness engages Itself in things that are equally so (i.e. unreal), therefore when one has the realisation of the absence of objects, Consciousness becomes unattached and turns back.

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥ 80 ॥

80. For then, to the Consciousness that has got detached and does not engage (in duality), there follows the state of inactivity. Since that is the object realised by the wise, therefore that is the real equipoise, and that is birthless and non-dual.

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ॥ 81 ॥

81. This becomes birthless, sleepless, dreamless, and self-luminous. For this Entity is ever effulgent by Its very nature.

सुखमाव्रियते नित्यं दुःखं विव्रियते सदा ।
यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥ 82 ॥

82. Because of the passion for any object, whatever it be, that Lord becomes ever covered up easily, and He is at all times uncovered with difficulty.

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा
पुनः ।
चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥ 83 ॥

83. By asserting that the Self “exists”, “does not exist”, “exists and does not exist”, or again, “does not exist, does not exist”, the non-discriminating man does certainly cover It up through ideas of changeability, unchangeability, both changeability and unchangeability, and non-existence.

कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदावृतः ।
भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥ 84 ॥

84. These are the four alternative theories, through a passion for which the Lord remains ever hidden. He who sees the Lord as untouched by these is omniscient.

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।
अनापन्नादिमध्यान्तं किमतः परमीहते ॥ 85 ॥

85. Does one make any effort after having attained omniscience in its fullness and having reached the non-dual state of Brahmanahood, that has no beginning, middle, and end?

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।
दमः प्रकृतिदान्तत्वादेवं विद्वाञ्शमं ब्रजेत् ॥ 86 ॥

86. This is the modesty of the Brahmanas, this is their natural tranquillity, and this is their natural self-restraint resulting from spontaneous poise. Having known thus, the illumines man gets established in tranquillity.

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।
अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ 87 ॥

87. The ordinary (waking) state is admitted to be that duality, co-existing with things of empirical reality and fit to be experienced. The objectless ordinary (dream) state is admitted to be without any object and yet as though full of experience.

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥ 88 ॥

88. It is traditionally held that the extraordinary is without content and without experience. Knowledge, object, and the realisable thing are for ever declared by the wise.

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् ।
सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥ 89 ॥

89. When, after the acquisition of the knowledge (of the threefold object) and the knowledge of the objects in succession, the supreme Reality becomes self-revealed, then there emerges here, for the man of supreme intellect, the state of all-pervasiveness and omniscience for ever.

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।

तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ 90 ॥

90. Things to be rejected, realised, accepted, and made ineffective are to be known at the very beginning. From among them, the three, excepting the realisable, are traditionally held to be only fancies resulting from ignorance.

प्रकृत्याकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।

विद्यते न हि नानात्वं तेषां क्वचन किञ्चन ॥ 91 ॥

91. All the souls should be known as naturally analogous to space and as eternal. There is no plurality among them anywhere, even by a jot or tittle.

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।

यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥ 92 ॥

92. All the souls are, by their very nature, illumined from the very beginning, and their characteristics are well determined. He, to whom ensues in this way the freedom from the need of any further acquisition of knowledge, becomes fit for immortality.

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।

सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥ 93 ॥

93. Since the souls are, from the very beginning tranquil, unborn, and by their very nature completely unattached, equal, and non-different, and since Reality is (thus) birthless, uniform, and holy, (therefore there is no need for any acquisition etc.).

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।

भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः ॥ 94

॥

94. There can be no perfection for people who have proclivity for multiplicity, tread for ever the path of duality, and talk of plurality. Hence they are traditionally held to be pitiable.

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।

ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥ 95 ॥

95. They alone will be possessed of unsurpassable knowledge in this world, who will be firm in their conviction with regard to That which is birthless and uniform. But the ordinary man cannot grasp That (Reality).

अजेष्वजमसङ्क्रान्तं धर्मेषु ज्ञानमिष्यते ।

यतो न क्रमते ज्ञानमसङ्गं तेन कीर्तितम् ॥ 96 ॥

96. It is traditionally held that the knowledge inhering in the birthless souls is unborn and nonrelational. Since the knowledge has no objective relation, it is said to be unattached.

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।

असङ्गता सदा नास्ति किमुतावरणच्युतिः ॥ 97 ॥

97. Should there be origination for anything, however slight it may be, there can never be any non-attachment for the non-discriminating man; what need one speak of the destruction of covering for him?

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ 98

॥

98. No soul ever came under any veil. They are by nature pure as well as illumined and free from the very beginning. Thus being endowed with the power (of knowledge), they are said to know.

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः ।

सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ 99 ॥

99. The knowledge of the enlightened man, who is all-pervasive, does not extend to objects; and so the souls, too, do not reach out to objects. This view was not expressed by Buddha.

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ 100 ॥

100. After realising that State (of Reality) that is inscrutable, profound, birthless, uniform, holy and non-dual, we make our obeisance to It to the best of our ability.

TAITTEREYA

7. तैत्तिरीयोपनिषत् - मन्त्राः

TA-1.0.0 Shikshaa Valli

(divided into 12 Anuvakas)

TA-1.1.0

ॐ शं नो मित्रः शं वरुणः ।

शं नो भवत्वयमा ।

शं न इन्द्रो बृहस्पतिः ।

शं नो विष्णुरुरुक्रमः ।

नमो ब्रह्मणे ।

नमस्ते वायो ।

त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।

ऋतं वदिष्यामि ।

सत्यं वदिष्यामि ।

तन्मामवतु ।

तद्वक्तारमवतु ।

अवतु माम् ।

अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ 1

॥

1.1.1. May Mitra be blissful to us. May Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brhaspati be blissful to us. May Visnu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. Om, peace, peace, peace!

TA-1.2.0

शीक्षां व्याख्यास्यामः ।

वर्णः स्वरः ।

मात्रा बलम् ।

साम सन्तानः ।

इत्युक्तः शीक्षाध्यायः ॥ 1 ॥

1.2.1. We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.

TA-1.3.0

सह नौ यशः ।

सह नौ ब्रह्मवर्चसम् ।

अथातः सं हिताया उपनिषदं व्याख्यास्यामः ।

पञ्चस्वधिकरणेषु ।

अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।

ता महासं हिता इत्याचक्षते ।

अथाधिलोकम् ।

पृथिवी पूर्वरूपम् ।

द्यौरुत्तररूपम् ।

आकाशः सन्धिः ॥ 1 ॥

1.3.1. May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together.

Now, therefore, we shall state the meditation on juxtaposition through five categories - relating to the worlds, to the shining things, to knowledge, to progeny, and to the body. These they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.

वायुः सन्धानम् ।

इत्यधिलोकम् ।

अथाधिज्यौतिषम् ।

अग्निः पूर्वरूपम् ।

आदित्य उत्तररूपम् ।

आपः सन्धिः ।

वैद्युतः सन्धानम् ।

इत्यधिज्यौतिषम् ।

अथाधिविद्यम् ।

आचार्यः पूर्वरूपम् ॥ 2 ॥

अन्तेवास्युत्तररूपम् ।

विद्या सन्धिः ।

प्रवचनं सन्धानम् ।

इत्यधिविद्यम् ।

अथाधिप्रजम् ।

माता पूर्वरूपम् ।

पितोत्तररूपम् ।

प्रजा सन्धिः ।

प्रजननं सन्धानम् ।

इत्यधिप्रजम् ॥ 3 ॥

अथाध्यात्मम् ।

अधरा हनुः पूर्वरूपम् ।

उत्तरा हनुरुत्तररूपम् ।

वाक्सन्धिः ।

जिह्वा सन्धानम् ।

इत्यध्यात्मम् ।

इतीमा महासं हिताः ।

य एवमेता महासं हिता व्याख्याता वेद ।

सन्धीयते प्रजया पशुभिः ।

ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥ 4 ॥

1.3.2-4. Vayu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge. The teacher is the first letter. The student is the last letter. Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great

juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.

TA-1.4.0

यश्छन्दसामृषभो विश्वरूपः ।
 छन्दोभ्योऽध्यमृतात्सम्बभूव ।
 स मेन्द्रो मेधया स्पृणोतु ।
 अमृतस्य देव धारणो भूयासम् ।
 शरीरं मे विचर्षणम् ।
 जिह्वा मे मधुमत्तमा ।
 कर्णाभ्यां भूरि विश्रुवम् ।
 ब्रह्मणः कोशोऽसि मेधया पिहितः ।
 श्रुतं मे गोपाय ।
 आवहन्ती वितन्वाना ॥ 1 ॥

कुर्वाणाचीरमात्मनः ।
 वासां सि मम गावश्च ।

अन्नपाने च सर्वदा ।

ततो मे श्रियमावह ।

लोमशां पशुभिः सह स्वाहा ।

आमायन्तु ब्रह्मचारिणः स्वाहा ।

विमायन्तु ब्रह्मचारिणः स्वाहा ।

प्रमायन्तु ब्रह्मचारिणः स्वाहा ।

दमायन्तु ब्रह्मचारिणः स्वाहा ।

शमायन्तु ब्रह्मचारिणः स्वाहा ॥ 2 ॥

1.4.1-2. The Om that is the most exalted in the Vedas, that pervades all words, and that emerged from the immortal Vedas as their quintessence, may he (Om that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman; you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. Svaha. May the Brahmacharins (i.e. students) come to me from all sides. Svaha. May the Brahmacharins come to me in various ways. Svaha. May the Brahmacharins come to me in the proper way. Svaha. May the Brahmacharins have physical self-control.

Svaha. May the Brahmacarins have mental self-control.
Svaha.

यशो जनेऽसानि स्वाहा ।
 श्रेयान् वस्यसोऽसानि स्वाहा ।
 तं त्वा भग प्रविशानि स्वाहा ।
 स मा भग प्रविश स्वाहा ।
 तस्मिन्सहस्रशाखे ।
 निभगाहं त्वयि मृजे स्वाहा ।
 यथापः प्रवता यन्ति ।
 यथा मासा अहर्जरम् ।
 एवं मां ब्रह्मचारिणः ।
 धातरायन्तु सर्वतः स्वाहा ।
 प्रतिवेशोऽसि प्रमा पाहि प्र मा पद्यस्व ॥ 3 ॥

1.4.3. May I become famous among people. Svaha. May I become praiseworthy among the wealthy. Svaha. O adorable One, may I enter into you, such as you are. Svaha. O venerable One, you, such as you are, enter into me. Svaha. O adorable One, who are greatly diversified, may I purify my sins in you. Svaha. As water flows down a slope, as months roll into a year,

similarly O Lord, may the students come to me from all quarters. Svaha. You are like a resting house, so you become revealed to me, you reach me through and through.

TA-1.5.0

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः ।

तासामु ह स्मैतां चतुर्थीम् ।

माहाचमस्यः प्रवेदयते ।

मह इति ।

तद्ब्रह्म ।

स आत्मा ।

अङ्गान्यन्या देवताः ।

भूरिति वा अयं लोकः ।

भुव इत्यन्तरिक्षम् ।

सुवरित्यसौ लोकः ॥ 1 ॥

मह इत्यादित्यः ।

आदित्येन वाव सर्वे लोका महीयन्ते ।

भूरिति वा अग्निः ।

भुव इति वायुः ।

सुवरित्यादित्यः ।

मह इति चन्द्रमाः ।

चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते ।

भूरिति वा ऋचः ।

भुव इति सामानि ।

सुवरिति यजूंषि ॥ 2 ॥

1.5.1-2. Bhuh, Bhuvah, Suvah-- these three, indeed are the Vyahrtis. Of them Mahacamasya knew a fourth one- Maha by name. It is Brahman; it is the Self. The other gods are the limbs. Bhuh, indeed, is this world. Bhuvah is the intermediate space. Suvah is the other world. Maha is the sun; through the sun, indeed, do all the worlds flourish. Bhuh, indeed, is the fire. Bhuvah is the air. Suvah is the sun. Maha is the moon; through the moon, indeed, all the luminaries flourish. Bhuh, indeed, is the Rg-Veda. Bhuvah is the Sama-Veda. Suvah is the Yajur-Veda.

मह इति ब्रह्म ।

ब्रह्मणा वाव सर्वे वेदा महीयन्ते ।

भूरिति वै प्राणः ।

भुव इत्यपानः ।

सुवरिति व्यानः ।

मह इत्यन्नम् ।

अन्नेन वाव सर्वे प्राणा महीयन्ते ।

ता वा एताश्चतस्रश्चतुर्धा ।

चतस्रश्चतस्रो व्याहृतयः ।

ता यो वेद ।

स वेद ब्रह्म ।

सर्वेऽस्मै देवा बलिमावहन्ति ॥ 3 ॥

1.5.3. Maha is Brahman (i.e. Om), for by Brahman (Om), indeed, are all the Vedas nourished. Bhuh, indeed, is prana ; Bhuvah is apana ; Suvah is vyana ; Maha is food ; for by food, indeed, are all the vital forces nourished. These, then, that are four are (each) fourfold. The Vyahrtis are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.

स य एषोऽन्तर्हृदय आकाशः ।

तस्मिन्नयं पुरुषो मनोमयः ।

अमृतो हिरण्मयः ।

अन्तरेण तालुके ।

य एष स्तन इवावलम्बते ।

सेन्द्रयोनिः ।

यत्रासौ केशान्तो विवर्तते ।

व्यपोह्य शीर्षकपाले ।

भूरित्यग्नौ प्रतितिष्ठति ।

भुव इति वायौ ॥ 1 ॥

सुवरित्यादित्ये ।

मह इति ब्रह्मणि ।

आप्नोति स्वाराज्यम् ।

आप्नोति मनसस्पतिम् ।

वाक्पतिश्चक्षुष्पतिः ।

श्रोत्रपतिर्विज्ञानपतिः ।

एतत्ततो भवति ।

आकाशशरीरं ब्रह्म ।

सत्यात्म प्राणारामं मन आनन्दम् ।

शान्तिसमृद्धममृतम् ।

इति प्राचीनयोग्योपास्व ॥ 2 ॥

1.6.1-2. In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reaching where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the vyahrti Bhuh; he becomes established in Air as the Vyahrti Bhuvah; in the Sun as the Vyahrti Svah; in Brahman as the Vyahrti Manah. He himself gets independent sovereignty; he attains the Lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in akasa, which is identified with the gross and the Subtle and has truth as Its real nature, which reveals In life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Pracinanayogya, you worship.

TA-1.7.0

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः ।
 अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
 आप ओषधयो वनस्पतय आकाश आत्मा ।
 इत्यधिभूतम् ।
 अथाध्यात्मम् ।
 प्राणो व्यानोऽपान उदानः समानः ।
 चक्षुः श्रोत्रं मनो वाक् त्वक् ।
 चर्म मांसंस्नावास्थि मज्जा ।
 एतदधिविधाय ऋषिरवोचत् ।
 पाङ्क्तं वा इदं सर्वम् ।
 पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥ 1 ॥

1.7.1. The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virat-these relate to natural factors. Then follow the personal ones: Prana, Vyana, Apana, Udana, and Samana, the eye, the ear, the mind, speech, and the sense of touch; skin, flesh, muscles, bones, and marrow. Having imagined these thus, the seer said, "All this is

constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.

TA-1.8.0

ओमिति ब्रह्म ।

ओमितीदं सर्वम् ।

ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति

।

ओमिति सामानि गायन्ति ।

ॐ शोमिति शस्त्राणि शंसन्ति ।

ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ।

ओमिति ब्रह्मा प्रसौति ।

ओमित्यग्निहोत्रमनुजानाति ।

ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाज्जवानीति ।

ब्रह्मैवोपाज्जोति ॥ 1 ॥

1.8.1. Om is Brahman. Om is all this. Om is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, “Om, recite (to the

gods)". They commence singing Samas with Om. Uttering the words "Om som" they recite the sastras. The (priest) Adhvaryu utters the encouraging words with Om. The (priest) Brahma approves with the word Om. One permits the performance of the Agnihotra sacrifice with the word Om. A Brahmana, when about to recite the Vedas utters Om under the idea, "I shall attain Brahman". He does verily attain Brahman.

TA-1.9.0

ऋतं च स्वाध्यायप्रवचने च ।
 सत्यं च स्वाध्यायप्रवचने च ।
 तपश्च स्वाध्यायप्रवचने च ।
 दमश्च स्वाध्यायप्रवचने च ।
 शमश्च स्वाध्यायप्रवचने च ।
 अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च ।
 अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च ।
 प्रजा च स्वाध्यायप्रवचने च ।
 प्रजनश्च स्वाध्यायप्रवचने च ।

प्रजातिश्च स्वाध्यायप्रवचने च ।

सत्यमिति सत्यवचा राथीतरः ।

तप इति तपोनित्यः पौरुशिष्टिः ।

स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।

तद्धि तपस्तद्धि तपः ॥ १ ॥

1.9.1. Righteousness and learning and teaching (are to be practised). Truth and learning and teaching (are to be practised). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practised). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practised). Social good conduct (is to be adhered to), and learning and teaching (are to be followed). Children (are to be begotten), and learning and teaching (are to be carried on). Procreation and learning and teaching (are to be carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing)- this is what Satyavaca, of the line of Rathitara, thinks. Austerity (is the thing)- this is what Taponitya, son of Purusisti, thinks. Learning and teaching alone (are the things)- this is what Naka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.

TA-1.10.0

अहं वृक्षस्य रेरिवा ।
 कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविणं सवर्चसम् ।
 सुमेधा अमृतोक्षितः ।
 इति त्रिशङ्कोर्वेदानुवचनम् ॥ 1 ॥

1.10.1. I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Trisanku after the attainment of realisation.

TA-1.11.0

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।
 सत्यं वद ।
 धर्मं चर ।

स्वाध्यायान्मा प्रमदः ।

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः

।

सत्यान् प्रमदितव्यम् ।

धर्मान् प्रमदितव्यम् ।

कुशलान् प्रमदितव्यम् ।

भूत्यै न प्रमदितव्यम् ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ 1 ॥

1.11.1. Having taught the Vedas, the preceptor imparts this post-instruction to the students: “Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

देवपितृकार्याभ्यां न प्रमदितव्यम् ।

मातृदेवो भव ।

पितृदेवो भव ।
 आचार्यदेवो भव ।
 अतिथिदेवो भव ।
 यान्यनवद्यानि कर्माणि ।
 तानि सेवितव्यानि ।
 नो इतराणि ।
 यान्यस्माकं सुचरितानि ।
 तानि त्वयोपास्यानि ॥ 2 ॥

नो इतराणि ।
 ये के चास्मच्छ्रेयांसो ब्राह्मणाः ।
 तेषां त्वयासनेन प्रश्वसितव्यम् ।
 श्रद्धया देयम् ।
 अश्रद्धयादेयम् ।
 श्रिया देयम् ।
 ह्रिया देयम् ।
 भिया देयम् ।

संविदा देयम् ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा
स्यात् ॥ 3 ॥

ये तत्र ब्राह्मणाः संमर्शिनः ।

युक्ता आयुक्ताः ।

अलूक्षा धर्मकामाः स्युः ।

यथा ते तत्र वर्तेरन् ।

तथा तत्र वर्तेथाः ।

अथाभ्याख्यातेषु ।

ये तत्र ब्राह्मणाः संमर्शिनः ।

युक्ता आयुक्ताः ।

अलूक्षा धर्मकामाः स्युः ।

यथा ते तेषु वर्तेरन् ।

तथा तेषु वर्तेथाः ।

एष आदेशः ।

एष उपदेशः ।

एषा वेदोपनिषत् ।

एतदनुशासनम् ।

एवमुपासितव्यम् ।

एवमु चैतदुपास्यम् ॥ 4 ॥

1.11.2-4. There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. Those actions of ours that are commendable are to be followed by you, but not the others. You should, by offering seats, remove the fatigue of those Brahmanas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is

divine behest. This is how the meditation is to be done. This is how this must be meditated on.

TA-1.12.0

शं नो मित्रः शं वरुणः ।

शं नो भवत्वयमा ।

शं न इन्द्रो बृहस्पतिः ।

शं नो विष्णुरुरुक्रमः ।

नमो ब्रह्मणे ।

नमस्ते वायो ।

त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।

ऋतमवादिषम् ।

सत्यमवादिषम् ।

तन्मामावीत् ।

तद्वक्तारमावीत् ।

आवीन्माम् ।

आवीद्वक्तारम् ॥ 1 ॥

1.12.1. Explained previously.

TA-2.0.0 Brahmananda Valli

TA-2.1.0

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः
शान्तिः शान्तिः ॥

May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other. Om! Peace! Peace! Peace!

ब्रह्मविदाप्नोति परम् ।

तदेषाभ्युक्ता ।

सत्यं ज्ञानमनन्तं ब्रह्म ।

यो वेद निहितं गुहायां परमे व्योमन् ।

सोऽश्नुते सर्वान् कामान् सह ।

ब्रह्मणा विपश्चितेति ।

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।

आकाशाद्वायुः ।

वायोरग्निः ।

अग्नेरापः ।

अद्भ्यः पृथिवी ।

पृथिव्या ओषधयः ।

ओषधीभ्योऽन्नम् ।

अन्नात्पुरुषः ।

स वा एष पुरुषोऽन्नरसमयः ।

तस्येदमेव शिरः ।

अयं दक्षिणः पक्षः ।

अयमुत्तरः पक्षः ।

अयमात्मा ।

इदं पुच्छं प्रतिष्ठा ।

तदप्येष श्लोको भवति ॥ 1 ॥

2.1.1. The knower of Brahman attains the highest. Here is a verse uttering that very fact: “Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all-knowing Brahman, all desirable things simultaneously.”

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food. Of him this, indeed, is the head; this is the southern side; this is the northern side; this is the self; this is the stabilizing tail.

TA-2.2.0

अन्नाद्वै प्रजाः प्रजायन्ते ।

याः काश्च पृथिवीं श्रिताः ।

अथो अन्नेनैव जीवन्ति ।

अथैनदपि यन्त्यन्ततः ।

अन्नं हि भूतानां ज्येष्ठम् ।

तस्मात्सर्वोषधमुच्यते ।

सर्वं वै तेऽन्नमाप्नुवन्ति ।

येऽन्नं ब्रह्मोपासते ।

अन्नं हि भूतानां ज्येष्ठम् ।

तस्मात्सर्वोषधमुच्यते ।

अन्नाद्भूतानि जायन्ते ।

जातान्यन्नेन वर्धन्ते ।

अद्यतेऽति च भूतानि ।

तस्मादन्नं तदुच्यत इति ।

तस्माद्वा एतस्मादन्नरसमयात् ।

अन्योऽन्तर आत्मा प्राणमयः ।

तेनैष पूर्णः ।

स वा एष पुरुषविध एव ।

तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः ।

तस्य प्राण एव शिरः ।
 व्यानो दक्षिणः पक्षः ।
 अपान उत्तरः पक्षः ।
 आकाश आत्मा ।
 पृथिवी पुच्छं प्रतिष्ठा ।
 तदप्येष शलोको भवति ॥ 1 ॥

2.2.1. All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all. Those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food. As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, prana is the head, vyana is the southern side, apana is the northern side, space is the self, the earth is the tail that stabilizes. Pertaining to that is this (following) verse:

TA-2.3.0

प्राणं देवा अनु प्राणन्ति ।
 मनुष्याः पशवश्च ये ।
 प्राणो हि भूतानामायुः ।
 तस्मात्सर्वायुषमुच्यते ।
 सर्वमेव त आयुर्यन्ति ।
 ये प्राणं ब्रह्मोपासते ।
 प्राणो हि भूतानामायुः ।
 तस्मात्सर्वायुषमुच्यत इति ।
 तस्यैष एव शरीर आत्मा ।
 यः पूर्वस्य ।
 तस्माद्वा एतस्मात्प्राणमयात् ।
 अन्योऽन्तर आत्मा मनोमयः ।
 तेनैष पूर्णः ।
 स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् ।
 अन्वयं पुरुषविधः ।

तस्य यजुरेव शिरः ।

ऋग्दक्षिणः पक्षः ।

सामोत्तरः पक्षः ।

आदेश आत्मा ।

अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।

तदप्येष श्लोको भवति ॥ 1 ॥

2.3.1. The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all. Those who worship the vital force as Brahman attain the full span of life. Since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rg-mantras are the right side, the Sama-mantras are the left side; the brahmana portion is the self (trunk), the mantras seen by Atharvangiras are the stabilizing tail. Pertaining to this here is a verse:

TA-2.4.0

यतो वाचो निवर्तन्ते ।
अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य ।
तस्माद्वा एतस्मान्मनोमयात् ।
अन्योऽन्तर आत्मा विज्ञानमयः ।
तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः ।
तस्य श्रद्धैव शिरः ।
ऋतं दक्षिणः पक्षः ।
सत्यमुत्तरः पक्षः ।

योग आत्मा ।

महः पुच्छं प्रतिष्ठा ।

तदप्येष श्लोको भवति ॥ 1 ॥

2.4.1. One is not subjected to fear at any time if one knows the Bliss that is Brahman, failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.

Of that preceding (vital) one, this (mental) one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk) ; (the principle called) Mahat, is the stabilizing tail. Pertaining to this, here is a verse:

TA-2.5.0

विज्ञानं यज्ञं तनुते ।

कर्माणि तनुतेऽपि च ।

विज्ञानं देवाः सर्वे ।

ब्रह्म ज्येष्ठमुपासते ।

विज्ञानं ब्रह्म चेद्वेद ।
 तस्माच्चेन्न प्रमाद्यति ।
 शरीरे पाप्मनो हित्वा ।
 सर्वान्कामान्समश्नुत इति ।
 तस्यैष एव शारीर आत्मा ।
 यः पूर्वस्य ।
 तस्माद्वा एतस्माद्विज्ञानमयात् ।
 अन्योऽन्तर आत्मानन्दमयः ।
 तेनैष पूर्णः ।
 स वा एष पुरुषविध एव ।
 तस्य पुरुष विधताम् ।
 अन्वयं पुरुषविधः ।
 तस्य प्रियमेव शिरः ।
 मोदो दक्षिणः पक्षः ।
 प्रमोद उत्तरः पक्षः ।
 आनन्द आत्मा ।

ब्रह्म पुच्छं प्रतिष्ठा ।

तदप्येष श्लोको भवति ॥ 1 ॥

2.5.1. Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

Of that preceding (mental) one this (cognitive) one is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the right side, hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilizes. Apropos of this here is a verse:

TA-2.6.0

असन्नेव स भवति ।

असद्ब्रह्मेति वेद चेत् ।

अस्ति ब्रह्मेति चेद्वेद ।

सन्तमेन न्ततो विदुरिति ।

तस्यैष एव शारीर आत्मा ।

यः पूर्वस्य ।

अथातोऽनुप्रश्नाः ।

उताविद्वानमुं लोकं प्रेत्य ।

कश्चन गच्छती ३ ।

आहो विद्वानमुं लोकं प्रेत्य ।

कश्चित्समश्नुता ३ उ ।

सोऽकामयत ।

बहु स्यां प्रजायेयेति ।

स तपोऽतप्यत ।

स तपस्तप्त्वा ।

इदं सर्वमसृजत ।

यदिदं किञ्च ।

तत्सृष्ट्वा ।

तदेवानुप्राविशत् ।

तदनुप्रविश्य ।

सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च ।
 निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च ।
 सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च ।
 तत्सत्यमित्याचक्षते ।
 तदप्येष शलोको भवति ॥ 1 ॥

2.6.1. If anyone knows Brahman as non-existing, he himself becomes non- existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).

Of that preceding (cognitive) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not)? He (the Self) wished, “Let me be many, let me be born.” He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all

this that there is. They call that (Brahman) Truth. Pertaining to this, there occurs this verse :

TA-2.7.0

असद्वा इदमग्र आसीत् ।

ततो वै सदजायत ।

तदात्मानं स्वयमकुरुत ।

तस्मात्तत्सुकृतमुच्यत इति ।

यद्वै तत्सुकृतम् ।

रसो वै सः ।

रसं ह्येवायं लब्ध्वानन्दी भवति ।

को ह्येवान्यात्कः प्राण्यात् ।

यदेष आकाश आनन्दो न स्यात् ।

एष ह्येवानन्दयाति ।

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां

विन्दते ।

अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष शलोको भवति ॥ 1 ॥

2.7.1. In the beginning all this was but the unmanifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator. That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For, whenever an aspirant gets fearlessly established in this unperceivable, bodiless, inexpressible and unsupporting- Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so called) learned man who lacks the unitive outlook. Illustrative of this is this verse here :

TA-2.8.0

भीषास्माद्धातः पवते ।

भीषोदेति सूर्यः ।

भीषास्मादग्निश्चेन्द्रश्च ।

मृत्युर्धावति पञ्चम इति ।

सैषानन्दस्य मीमांसा भवति ।

युवा स्यात्साधुयुवाध्यायकः ।

आशिष्ठो दृढिष्ठो बलिष्ठः ।

तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।

स एको मानुष आनन्दः ।

ते ये शतं मानुषा आनन्दाः ॥ 1 ॥

स एको मनुष्यगन्धर्वाणामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।

स एको देवगन्धर्वाणामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं देवगन्धर्वाणामानन्दाः ।

स एकः पितॄणां चिरलोकलोकानामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः ।

स एक आजानजानां देवानामानन्दः ॥ 2 ॥

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतमाजानजानां देवानामानन्दाः ।

स एकः कर्मदेवानां देवानामानन्दः ।

ये कर्मणा देवानपियन्ति ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं कर्मदेवानां देवानामानन्दाः ।

स एको देवानामानन्दः ।

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं देवानामानन्दाः ।

स एक इन्द्रस्यानन्दः ॥ 3 ॥

श्रोत्रियस्य चाकामहतस्य ।

ते ये शतमिन्द्रस्यानन्दाः ।

स एको बृहस्पतेरानन्दः ।
 श्रोत्रियस्य चाकामहतस्य ।
 ते ये शतं बृहस्पतेरानन्दाः ।
 स एकः प्रजापतेरानन्दः ।
 श्रोत्रियस्य चाकामहतस्य ।
 ते ये शतं प्रजापतेरानन्दाः ।
 स एको ब्रह्मण आनन्दः ।
 श्रोत्रियस्य चाकामहातस्य ॥ 4 ॥

2.8.1 - 4. Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.

This, then, is an evaluation of that Bliss:

Suppose there is a young man in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy.

If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires.

If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desire.

If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is

everlasting, and so of a follower of the Vedas untouched by desire.

If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so of a follower of the Vedas untouched by desire.

If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so of a follower of the Vedas unaffected by desire.

If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so of a follower of the Vedas untarnished by desire.

If the joy of the gods be increased a hundred times, it is one joy of Indra, and so of a follower of the Vedas untouched by desire.

If the joy of Indra be multiplied a hundredfold, it is one joy of Brhaspati, and so of a follower of the Vedas unaffected by desire.

If the joy of Brhaspati be increased a hundred times, it is one joy of Virat, and so of a follower of the Vedas untarnished by desire.

If the joy of Virat be multiplied a hundred times, it is one joy of Hiranyagarhha, and so is it of the follower of the Vedas unsullied by desire.

स यश्चायं पुरुषे ।

यश्चासावादित्ये ।

स एकः ।

स य एवंवित् ।

अस्माल्लोकात्प्रेत्य ।

एतमन्नमयमात्मानमुपसङ्क्रामति ।

एतं प्राणमयमात्मानमुपसङ्क्रामति ।

एतं मनोमयमात्मानमुपसङ्क्रामति ।

एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।

एतमानन्दमयमात्मानमुपसङ्क्रामति ।

तदप्येष श्लोको भवति ॥ 5 ॥

2.8.5. He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss. Expressive of this there occurs this verse:

TA-2.9.0

यतो वाचो निवर्तन्ते ।

अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् ।
 न बिभेति कुतश्चनेति ।
 एतं ह वाव न तपति ।
 किमहं साधु ना करवम् ।
 किमहं पापमकरवमिति ।
 स य एवं विद्वानेते आत्मानं स्पृणुते ।
 उभे ह्येवैष एते आत्मानं स्पृणुते ।
 य एवं वेद ।
 इत्युपनिषत् ॥ १ ॥

2.9.1. The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.

Him, indeed, this remorse does not afflict: “Why did I not perform good deeds, and why did I perform bad deeds?” He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

TA-3.0.0 Bhṛigu Valli

TA-3.1.0

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः
शान्तिः शान्तिः ॥

भृगुर्वै वारुणिः ।

वरुणं पितरमुपससार ।

अधीहि भगवो ब्रह्मेति ।

तस्मा एतत्प्रोवाच ।

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ।

तं होवाच ।

यतो वा इमानि भूतानि जायन्ते ।

येन जातानि जीवन्ति ।
 यत्प्रयन्त्यभिसंविशन्ति ।
 तद्विजिज्ञासस्व ।
 तद्वद्ब्रूतेति ।
 स तपोऽतप्यत ।
 स तपस्तप्त्वा ॥ १ ॥

3.1.1. Bhrgu, the well-known son of Varuna, approached his father Varuna with the (formal) request, “O, revered sir, teach me Brahman.” To him he (Varuna) said this: “Food, vital force, eye, ear, mind, speech - (these are the aids to knowledge of Brahman).” To him he (Varuna) said: “Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman.” He practised concentration. He having practised concentration,

TA-3.2.0

अन्नं ब्रह्मेति व्यजानात् ।
 अन्नाद्धयेव खल्विमानि भूतानि जायन्ते ।
 अन्नेन जातानि जीवन्ति ।
 अन्नं प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय ।

पुनरेव वरुणं पितरमुपससार ।

अधीहि भगवो ब्रह्मेति ।

तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्व ।

तपो ब्रह्मेति ।

स तपोऽतप्यत ।

स तपस्तप्त्वा ॥ १ ॥

3.2.1. he realized food (i.e. Virat, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born, and they move towards and merge into food. Having realized that, he again approached his father Varuna with the (formal) request. “O, revered sir, teach me Brahman.” To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman.” He practised concentration. He having practised concentration-.

TA-3.3.0

प्राणो ब्रह्मेति व्यजानात् ।

प्राणाद्धयेव खल्विमानि भूतानि जायन्ते ।

प्राणेन जातानि जीवन्ति ।

प्राणं प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय ।

पुनरेव वरुणं पितरमुपससार ।

अधीही भगवो ब्रह्मेति ।

तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्व ।

तपो ब्रह्मेति ।

स तपोऽतप्यत ।

स तपस्तप्त्वा ॥ १ ॥

3.3.1. he knew the vital force as Brahman; for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force. Having known thus, he again approached his father Varuna with the (formal) request, “O, revered sir, teach me Brahman”. To him he (Varuna) said, “Crave to know Brahman well through concentration; concentration is Brahman”. He practised concentration. He having practised concentration,

TA-3.4.0

मनो ब्रह्मेति व्यजानात् ।
 मनसो ह्येव खल्विमानि भूतानि जायन्ते ।
 मनसा जातानि जीवन्ति ।
 मनः प्रयन्त्यभिसंविशन्तीति ।
 तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुससार ।
 अधीहि भगवो ब्रह्मेति ।
 तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति ।
 स तपोऽतप्यत ।
 स तपस्तप्त्वा ॥ 1 ॥

3.4.1. he knew the mind as Brahman; for from mind, indeed, spring all these beings; having been born, they are sustained by mind; and they move towards and merge into mind. Having known that, he approached his father Varuna again and made the (formal) request, “O, revered sir, teach me Brahman”. To

him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. He having practised concentration,

TA-3.5.0

विज्ञानं ब्रह्मेति व्यजानात् ।
 विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ।
 विज्ञानेन जातानि जीवन्ति ।
 विज्ञानं प्रयन्त्यभिसंविशन्तीति ।
 तद्विज्ञाय ।
 पुनरेव वरुणं पितरमुपससार ।
 अधीहि भगवो ब्रह्मेति ।
 तं होवाच ।
 तपसा ब्रह्म विजिज्ञासस्व ।
 तपो ब्रह्मेति ।
 स तपोऽतप्यत ।
 स तपस्तप्त्वा ॥ 1 ॥

3.5.1. he knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he approached his father Varuna again, with the (formal) request, “O, revered sir, teach me Brahman”. To him he (Varuna) said: “Crave to know Brahman through concentration; concentration is Brahman”. He practised concentration. He having practised concentration,

TA-3.6.0

आनन्दो ब्रह्मेति व्यजानात् ।

आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।

आनन्देन जातानि जीवन्ति ।

आनन्दं प्रयन्त्यभिसंविशन्तीति ।

सैषा भार्गवी वारुणी विद्या ।

परमे व्योमन् प्रतिष्ठिता ।

स य एवं वेद प्रतितिष्ठति ।

अन्नवानन्नादो भवति ।

महान् भवति ।

प्रजया पशुभिर्ब्रह्मवर्चसेन ।

महान् कीर्त्या ॥ 1 ॥

3.6.1. he knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realized by Bhrgu and imparted by Varuna (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

TA-3.7.0

अन्नं न निन्द्यात् ।

तद्व्रतम् ।

प्राणो वा अन्नम् ।

शरीरमन्नादम् ।

प्राणे शरीरं प्रतिष्ठितम् ।

शरीरे प्राणः प्रतिष्ठितः ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।

अन्नवानन्नादो भवति ।
 महान् भवति ।
 प्रजया पशुभिर्ब्रह्मवर्चसेन ।
 महान् कीर्त्या ॥ 1 ॥

3.7.1. His vow is that he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory.

TA-3.8.0

अन्नं न परिचक्षीत ।
 तद्व्रतम् ।
 आपो वा अन्नम् ।
 ज्योतिरन्नादम् ।
 अप्सु ज्योतिः प्रतिष्ठितम् ।

ज्योतिष्यापः प्रतिष्ठिताः ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।

अन्नवानन्नादो भवति ।

महान्भवति ।

प्रजया पशुभिर्ब्रह्मवर्चसेन ।

महान्कीर्त्या ॥

3.8.1. His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory.

TA-3.9.0

अन्नं बहु कुर्वीत ।

तद्व्रतम् ।

पृथिवी वा अन्नम् ।

आकाशोऽन्नादः ।

पृथिव्यामाकाशः प्रतिष्ठितः ।

आकाशे पृथिवी प्रतिष्ठिता ।

तदेतदन्नमन्ने प्रतिष्ठितम् ।

स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।

अन्नवानन्नादो भवति ।

महान्भवति ।

प्रजया पशुभिर्ब्रह्मवर्चसेन ।

महान्कीर्त्या ॥

3.9.1. His vow is that he should make food plentiful. Earth is food; space is the eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory.

न कञ्चन वसतौ प्रत्याचक्षीत ।

तद्व्रतम् ।

तस्माद्यया कया च विधया बहन्नं प्राप्नुयात् ।

अराध्यस्मा अन्नमित्याचक्षते ।

एतद्वै मुखतोऽन्नं राद्धम् ।

मुखतोऽस्मा अन्नं राध्यते ।

एतद्वै मध्यतोऽन्नं राद्धम् ।

मध्यतोऽस्मा अन्नं राध्यते ।

एतद्वा अन्ततोऽन्नं राद्धम् ।

अन्ततोऽस्मा अन्नं राध्यते ॥ 1 ॥

य एवं वेद ।

3.10.1. His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, “Food is ready for him”. Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in this old age with scant esteem, food falls to

his share in old age with scant consideration. To him who knows thus (comes the result as described).

य एवं वेद ।
 क्षेम इति वाचि ।
 योगक्षेम इति प्राणापानयोः ।
 कर्मेति हस्तयोः ।
 गतिरिति पादयोः ।
 विमुक्तिरिति पायौ ।
 इति मानुषीः समाज्ञाः ।
 अथ दैवीः ।
 तृप्तिरिति वृष्टौ ।
 बलमिति विद्युति ॥ 2 ॥

3.10.2. To him who knows thus (comes the result as described). (Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; as discharge in the anus. These are meditations on the human plane.

Then follow the divine ones. (Brahman is to be meditated on)
as contentment in rain; as energy in lightning.

यश इति पशुषु ।
ज्योतिरिति नक्षत्रेषु ।
प्रजातिरमृतमानन्द इत्युपस्थे ।
सर्वमित्याकाशे ।
तत्प्रतिष्ठेत्युपासीत ।
प्रतिष्ठावान् भवति ।
तन्मह इत्युपासीत ।
महान् भवति ।
तन्मन इत्युपासीत ।
मानवान् भवति ॥ 3 ॥

तन्नम इत्युपासीत ।
नम्यन्तेऽस्मै कामाः ।
तद्ब्रह्मेत्युपासीत ।
ब्रह्मवान् भवति ।

तद्ब्रह्मणः परिमर इत्युपासीत ।
 पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
 परि येऽप्रिया भ्रातृव्याः ।
 स यश्चायं पुरुषे ।
 यश्चासावादित्ये ।
 स एकः ॥ 4 ॥

3.10.3-4. Brahman is to be worshipped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; thereby one becomes exalted. One should meditate on It as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes. This being that is in the human personality, the being that is there in the sun are one.

स य एवंवित् ।

अस्माल्लोकात्प्रेत्य ।

एतमन्नमयमात्मानमुपसङ्क्रम्य ।

एतं प्राणमयमात्मानमुपसङ्क्रम्य ।

एतं मनोमयमात्मानमुपसङ्क्रम्य ।

एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।

एतमानन्दमयमात्मानमुपसङ्क्रम्य ।

इमांल्लोकान्कामान्नी कामरुप्यनुसञ्चरन् ।

एतत्साम गायन्नास्ते ।

हा३वु हा३वु हा३वु ॥ 5 ॥

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽहमन्नादोऽहमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता३स्य ।

पूर्वं देवेभ्योऽमृतस्य ना३भायि ।

यो मा ददाति स इदेव मा३वाः ।

अहमन्नमन्नमदन्तमा३ग्नि ।

अहं विश्वं भुवनमभ्यभवा३म् ।

सुवर्न ज्योतीः ।

य एवं वेद ।

इत्युपनिषत् ॥ 6 ॥

3.10.5--6. He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food, then, attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this sama song: "Halloo! Halloo! Halloo! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiranyagarbha) the first born of this world consisting of the formed and the formless, I (as Viral) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protects me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. This is the Upanishad.

AITTEREYA

Om Vanme Manasi mantra:

Om! May my speech be based on (i.e. accord with) the mind; may my mind be based on speech. O Self-effulgent One, reveal Thyself to me. May you both (speech and mind) be the carriers of the Veda to me. May not all that I have heard depart from me. I shall join together (i.e. obliterate the difference of) day and night through this study. I shall utter what is verbally true; I shall utter what is mentally true. May That (Brahman) protect me; may That protect the speaker (i.e. the teacher); may That protect me; may That protect the speaker, may That protect the speaker.

Om! peace! peace! peace!

8. ऐतरेयोपनिषत् - मन्त्राः

Ai प्रथमः खण्डः (Ai-1.1.0)

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

1. In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, “Let Me create the worlds”.

स इमांल्लोकानसृजत ।

अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः

प्रतिष्ठान्तरिक्षं मरीचयः ।

पृथिवी मरो या अधस्तात्ता आपः ॥ 2 ॥

2. He created these worlds, viz ambhas, marici, mara, apah. That which is beyond heaven is ambhas. Heaven is its support. The sky is marici. The earth is mara. The worlds that are below are the apah.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।

सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ 3 ॥

3. He thought, “These then are the worlds. Let Me create the protectors of the worlds”. Having gathered up a (lump of the) human form from the water itself, He gave shape to it.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं
 मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां
 प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां
 चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां
 श्रोत्रं श्रोत्राद्दिशस्त्वङ् निरभिद्यत त्वचो लोमानि
 लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत
 हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या
 अपानोऽपानान्मृत्युः शिशनं निरभिद्यत शिशनाद्रेतो
 रेतस आपः ॥ 4 ॥

4. He deliberated with regard to Him (i.e. Virat of the human form). As He (i.e. Virat) was being deliberated on, His (i.e. Varat's) mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vayu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of

the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.

॥ इति प्रथमः खण्डः ॥

Ai द्वितीयः खण्डः (Ai-1.2.0)

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे
प्रापतंस्तमशनायापिपासाभ्यामन्ववार्जता
एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता
अन्नमदामेति ॥ 1 ॥

1. These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virat) to hunger and thirst. They said to Him (i.e. to the Creator), “Provide an abode for us, staying where we can eat food”.

ताभ्यो गामानयत्ता अब्रुवन् वै नोऽयमलमिति ।
ताभ्योऽश्वमानयत्ता अब्रुवन् वै नोऽयमलमिति ॥ 2
॥

2. For them He (i.e. God) brought a cow. They said, “This one is certainly not adequate for us”. For them He brought a horse. They said, “This one is certainly not adequate for us”.

ताभ्यः पुरुषमानयत्ता अब्रुवन्सु कृतं बतेति पुरुषो
वाव सुकृतम् ।

ता अब्रवीद्यथायतनं प्रविशतेति ॥ 3 ॥

3. For them He brought a man. They said, “This one is well formed; man indeed is a creation of God Himself”. To them He said, “Enter into your respective abodes”.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा
नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्विशः
श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि
भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं
प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा
शिशनं प्राविशन् ॥ 4 ॥

4. Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in

the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apana (i.e. the vital force that presses down); Water entered into the limb of generation in the form of semen (i.e. the organ of procreation).

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति

|

ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ
करोमीति ।

तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते
भागिन्यावेवास्यामशनायापिपासे भवतः ॥ 5 ॥

5. To Him Hunger and Thirst said, “Provide for us (some abode)”. To them He said, “I provide your livelihood among these very gods; I make you share in their portions”. Therefore when oblation is taken up for any deity whichsoever, Hunger and Thirst become verily sharers with that deity.

Ai तृतीयः खण्डः (Ai-1.3.0)

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः
सृजा इति ॥ 1 ॥

1. He thought, “These, then, are the senses and the deities of the senses. Let Me create food for them”.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत ।
या वै सा मूर्तिरजायतानं वै तत् ॥ 2 ॥

2. He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food.

तदेनदभिसृष्टं
पराङ्मत्यजिघांसत्तद्वाचाजिघृक्षत्तन्नाशक्नोद्वाचा
ग्रहीतुम् ।
स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ 3
॥

3. This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If He had succeeded in taking it up with the speech, then one would have become contented merely by talking of food.

तत्प्राणेनाजिघृक्षतन्नाशक्नोत्प्राणेन ग्रहीतुम् ।
स यद्वैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥

4 ॥

4. He tried to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If He had succeeded in grasping it by smelling, then everyone would have become contented merely by smelling food.

तच्चक्षुषाजिघृक्षतन्नाशक्नोच्चक्षुषा ग्रहीतुम् ।
स यद्वैनच्चक्षुषाग्रहैष्यदृष्ट्वा हैवान्नमत्रप्स्यत् ॥ 5 ॥

5. He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If He had taken it up with the eye, then everyone would have become satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षतन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् ।
स यद्वैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ 6

॥

6. He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If He had taken it up with the ear, then everyone would have become satisfied merely by hearing of food.

तत्त्वचाजिघृक्षतन्नाशक्नोत्वचा ग्रहीतुम् ।

स यद्वैनत्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ 7 ॥

7. He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then everyone would have been satisfied merely by touching food.

तन्मनसाजिघृक्षतन्नाशक्नोन्मनसा ग्रहीतुम् ।

स यद्वैनन्मनसाग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥ 8

॥

8. He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then everyone would have become satisfied by merely thinking of food.

तच्छिशनेनाजिघृक्षतन्नाशक्नोच्छिशनेन ग्रहीतुम् ।

स यद्वैनच्छिशनेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ 9

॥

9. He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then everyone would have become satisfied by merely ejecting food.

तदपानेनाजिघृक्षत्तदावयत् ।

सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ 10

॥

10. He wanted to take it up with Apana. He caught it. This is the devourer of food. That vital energy which is well known as dependent on food for its subsistence is this vital energy (called Apana).

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत
 कतरेण प्रपद्या इति स ईक्षत यदि वाचाभिव्याहृतं
 यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण
 श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं
 यद्यपानेनाभ्यपानितं यदि शिशनेन विसृष्टमथ
 कोऽहमिति ॥ 11 ॥

11. He thought, “How indeed can it be there without Me?” He thought, “Through which of the two ways should I enter?” He thought, “If utterance is done by the organ of speech, smelling by the sense of smell, seeing by the eye, hearing by the ear, feeling by the sense of touch, thinking by the mind, the act of drawing in (or pressing down) by Apana, ejecting by the procreative organ, then who (or what) am I ?”

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।
 सैषा विदृतिर्नाम द्वास्तदेतन्नानन्दनम् ।

तस्य त्रय आवसथास्त्रयः स्वप्ना
 अयमावसथोऽयमावसथोऽयमावसथ इति ॥ 12 ॥

12. Having split up this very end, He entered through this door. This entrance is known as vidrti (the cleft entrance). Hence it is delightful. Of Him there are three abodes-three (states of) dream. This one is an abode, this one is an abode, this one is an abode.

स जातो भूतान्यभिव्यैख्यत्किमिहान्यं वावदिषदिति
 ।

स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती३ ॥
 13 ॥

13. Being born, He manifested all the beings; for did He speak of (or know) anything else? He realised this very Purusa as Brahman, the most pervasive, thus: "I have realised this".

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं
 सन्तमिन्द्र इत्याचक्षते परोक्षेण ।

परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥

14

14. Therefore His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names.

॥ इति तृतीयः खण्डः ॥

Ai चतुर्थः खण्डः (Ai-2.1.0)

पुरुषे ह वा अयमादितो गर्भो भवति ।

यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गोभ्यस्तेजः

सम्भूतमात्मन्येवात्मानं बिभर्ति तद्यथा स्त्रियां

सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ 1 ॥

1. In man indeed is the soul first conceived. That which is the semen is extracted from all the limbs as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा ।
तस्मादेनां न हिनस्ति सास्यैतमात्मानमत्र गतं भावयति

॥ 2 ॥

2. That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).

सा भावयित्री भावयितव्या भवति तं स्त्री गर्भं
बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधि भावयति ।

स यत्कुमारं जन्मनोऽग्रेऽधि भावयत्यात्मानमेव
तद्भावयत्येषां लोकानां सन्तत्या एवं सन्तता हीमे
लोकास्तदस्य द्वितीयं जन्म ॥ 3 ॥

3. She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।

अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति स
इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ 4 ॥

4. This self of his (viz the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended t and having advanced in age, departs. As soon as he departs, he takes birth again. That is his third birth.

तदुक्तमृषिणा ।

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।

शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा
निरदीयमिति गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥

5 ॥

5. This fact was stated by the seer (i.e. mantra): “Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self”. Vamadeva said this while still lying in his mother’s womb.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व

उत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वामृतः

समभवत्समभवत् ॥ 6 ॥

6. He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Self. He became immortal.

॥ इति चतुर्थः खण्डः ॥

Ai पञ्चमः खण्डः (Ai-3.1.0)

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा
पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन
वा वाचं व्याकरोति येन वा स्वादु चास्वादु च
विजानाति ॥ 1 ॥

1. What is It that we worship as this Self? Which of the two is the Self? Is It that by which one sees, or that by which one hears, or that by which one smells odour, or that by which one utters speech, or that by which one tastes the sweet or the sour?

यदेतद्धृदयं मनश्चैतत् ।

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा
दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः
कामो वश इति ।

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ 2 ॥

2. It is this heart (intellect) and this mind that were stated earlier. It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life activities, hankering, passion, and such others. All these verily are the names of Consciousness.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि
च पञ्च महाभूतानि पृथिवी वायुराकाश आपो
ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव ।

बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च
स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो
यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरम्

सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः
प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ 3 ॥

3. This One is (the inferior) Brahman; this is Indra, this is Prajapati; this is all these gods; and this is these five elements, viz earth, air, space, water, fire; and this is all these (big creatures), together with the tiny ones, that are the procreators of others and referable in pairs-to wit, those that are born of eggs, of wombs, of moisture, of the earth, viz horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye, and Consciousness is its end. Consciousness is Brahman.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे
लोके सर्वान्कामानाप्त्यामृतः समभवत्समभवत् ॥ 4

॥

4. Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.

॥ इति पञ्चमः खण्डः ॥

THE END

Mandukya Karika

6A. माण्डूक्योपनिषत् - कारिकाः (Moolam)

1. आगमप्रकरणम्

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव
। यच्चान्यत्त्रिकालातीतं
तदप्योङ्कार एव ॥ १ ॥

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा
चतुष्पात् ॥ २ ॥

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग
 एकोनविंशतिमुखः
 प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥
 ४ ॥

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं
 पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः
 प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः
 प्राज्ञस्तृतीयः पादः ॥ ५ ॥

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य
 प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

1. बहिःप्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।
 घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्थितः ॥ १ ॥

2. दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥
3. विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ ३ ॥
4. स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ ४ ॥
5. त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ५ ॥
6. प्रभवः सर्वभावानां सतामिति विनिश्चयः । सर्वं
जनयति प्राणश्चेतोंशून्युरुषः पृथक् ॥ ६ ॥
7. विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥
8. इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।
कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ ८ ॥
9. भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं नप्रज्ञं
नाप्रज्ञम् ।

अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमे
कात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

10. निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः । अद्वैतः
सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥
11. कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ । प्राज्ञः
कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ ११ ॥
12. नात्मानं न परं चैव न सत्यं नापि चानृतम् । प्राज्ञः
किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥
13. द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥
14. स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया । न
निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

15. अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥
16. अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥
17. प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १७ ॥
18. विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

जागरितस्थानो वैश्वानरोऽकारः प्रथमा
मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च
भवति य एवं वेद ॥ ९ ॥

स्वप्नस्थानस्तैजस उकारो द्वितीया
मात्रोत्कर्षादुभयत्वाद्बोत्कर्षति ह वै ज्ञानसन्ततिं

समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद

॥ १० ॥

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥

११ ॥

19. विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रासम्प्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ १९ ॥

20. तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।
मात्रासम्प्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ २० ॥

21. मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।
मात्रासम्प्रतिपत्तौ तु लयसामान्यमेव च ॥ २१ ॥

22. त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः । स
पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ २२ ॥

23. अकारो नयते विश्वमुकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ २३ ॥

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत
 एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद
 ॥ १२ ॥

24. ओङ्कारं पादशो विद्यात्पादा मात्रा न संशयः ।
 ओङ्कारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥
 २४ ॥

25. युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् । प्रणवे
 नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ २५ ॥

26. प्रणवो ह्यपरं ब्रह्म प्रणवश्च परं स्मृतः ।
 अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ २६ ॥

27. सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च । एवं हि
 प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ २७ ॥

28. प्रणवं हीश्वरं विद्यात्सर्वस्य हृदये स्थितम् ।
 सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ २८ ॥

29. अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओङ्कारो विदितो येन स मुनिर्नेतरो जनः ॥ २९ ॥

2. वैतथ्यप्रकरणम्

30. वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।
अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥ १ ॥
31. अदीर्घत्वाच्च कालस्य गत्वा देहान्न पश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ २ ॥
32. अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् । वैतथ्यं
तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ ३ ॥
33. अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥
34. स्वप्नजागरिते स्थाने ह्येकमाहुर्मनीषिणः । भेदानां
हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

35. आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥
36. सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥
37. अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।
तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ ८ ॥
38. स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतो गृहीतं सदृष्टं वैतथ्यमेतयोः ॥ ९ ॥
39. जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतो गृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ १० ॥
40. उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि । क
एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११ ॥
41. कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया । स
एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥
42. विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥ १३ ॥

43. चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ १४ ॥
44. अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ १५ ॥
45. जीवं कल्पयते पूर्वं ततो भावान्पृथग्विधान् ।
बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥ १६ ॥
॥
46. अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥
47. निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ १८ ॥
48. प्राणादिभिरनन्तैस्तु भावैरेतैर्विकल्पितः । मायैषा
तस्य देवस्य ययायं मोहितः स्वयम् ॥ १९ ॥
49. प्राण इति प्राणविदो भूतानीति च तद्विदः । गुणा
इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

50. पादा इति पादविदो विषया इति तद्विदः । लोका
इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥
51. वेदा इति वेदविदो यज्ञा इति च तद्विदः ।
भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२
॥
52. सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः । मूर्त
इति मूर्तविदोऽमूर्त इति च तद्विदः ॥ २३ ॥
53. काल इति कालविदो दिश इति च तद्विदः । वादा
इति वादविदो भुवनानीति तद्विदः ॥ २४ ॥
54. मन इति मनोविदो बुद्धिरिति च तद्विदः ।
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २५ ॥
55. पञ्चविंशक इत्येके षड्विंश इति चापरे ।
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २६ ॥
56. लोकांल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २७ ॥

57. सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८ ॥
58. यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति । तं
चावति स भूत्वासौ तद्ब्रह्मः समुपैति तम् ॥ २९ ॥
59. एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः । एवं यो
वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥
60. स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा । तथा
विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥
61. न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न
मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥
62. भावैरसद्भिरेवायमद्वयेन च कल्पितः । भावा
अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ ३३ ॥
63. नात्मभावेन नानेदं न स्वेनापि कथञ्चन । न पृथङ्
नापृथक्किञ्चिदिति तत्त्वविदो विदुः ॥ ३४ ॥
64. वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः । निर्विकल्पो
ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

65. तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् । अद्वैतं
समनुप्राप्य जडवल्लोकमाचरेत् ॥ ३६ ॥
66. निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥
67. तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥ ३८ ॥

3. अद्वैतप्रकरणम्

68. उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥
69. अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किञ्चिज्जायमानं समन्ततः ॥ २ ॥
70. आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।
घटादिवच्च सङ्घातैर्जातावेतन्निदर्शनम् ॥ ३ ॥

71. घटादिषु प्रलीनेषु घटाकाशादयो यथा । आकाशे
सम्प्रलीयन्ते तद्वज्जीवा इहात्मनि ॥ ४ ॥
72. यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते । न सर्वे
सम्प्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥
73. रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ ६
॥
74. नाकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवात्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥
75. यथा भवति बालानां गगनं मलिनं मलैः । तथा
भवत्यबुद्धानामात्मापि मलिनो मलैः ॥ ८ ॥
76. मरणे सम्भवे चैव गत्यागमनयोरपि । स्थितौ
सर्वशरीरेषु चाकाशेनाविलक्षणः ॥ ९ ॥
77. सङ्घाताः स्वप्नवत्सर्व आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ १० ॥

78. रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।
तेषामात्मा परो जीवः खं यथा सम्प्रकाशितः ॥ ११
॥
79. द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।
पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ १२ ॥
80. जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते । नानात्वं
निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ १३ ॥
81. जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न युज्यते ॥ १४ ॥
82. मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथञ्चन ॥ १५ ॥
83. आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥
84. स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ १७ ॥

85. अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥ १८ ॥
86. मायया भिद्यते ह्येतन्नान्यथाजं कथञ्चन । तत्त्वतो
भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥ १९ ॥
87. अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥
88. न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ २१ ॥
89. स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥
॥
90. भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः ।
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरत् ॥ २३ ॥
91. नेह नानेति चाम्नायादिन्द्रो मायाभिरित्यपि ।
अजायमानो बहुधा जायते मायया तु सः ॥ २४ ॥

92. सम्भूतेरपवादाच्च सम्भवः प्रतिषिध्यते । को न्वेनं
जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥
93. स एष नेति नेतीति व्याख्यातं निह्नुते यतः ।
सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते ॥ २६ ॥
94. सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥
95. असतो मायया जन्म तत्त्वतो नैव युज्यते ।
बन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥ २८ ॥
96. यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः । तथा
जाग्रद्वयाभासं स्पन्दते मायया मनः ॥ २९ ॥
97. अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः । अद्वयं
च द्वयाभासं तथा जाग्रन्न संशयः ॥ ३० ॥
98. मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् । मनसो
ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३१ ॥
99. आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥ ३२ ॥

100. अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते । ब्रह्म
ज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥
101. निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥ ३४
॥
102. लीयते हि सुषुप्तौ तन्निगृहीतं न लीयते । तदेव
निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥ ३५ ॥
103. अजमनिद्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः कथञ्चन ॥ ३६ ॥
104. सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३७
॥
105. ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥ ३८ ॥
106. अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिणाम् ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

107. मनसो निग्रहायत्तमभयं सर्वयोगिणाम् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥
108. उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना । मनसो
निग्रहस्तद्वद्भवेदपरिखेदतः ॥ ४१ ॥
109. उपायेन निगृहीयाद्विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ ४२ ॥
110. दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् । अजं
सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३ ॥
111. लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥
112. नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥ ४५ ॥
113. यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥ ४६ ॥
114. अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ ४७ ॥

115. न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

4. अलातशान्तिप्रकरणम्

116. ज्ञानेनाकाशकल्पेन धर्मान्यो गगनोपमान् ।
ज्ञेयाभिन्नेन सम्बुद्धस्तं वन्दे द्विपदां वरम् ॥ १ ॥

117. अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।
अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥ २ ॥

118. भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥ ३ ॥

119. भूतं न जायते किञ्चिदभूतं नैव जायते ।
विवदन्तोऽद्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

120. ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥ ५ ॥

121. अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥ ६ ॥
122. न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ ७ ॥
123. स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यतात् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ ८ ॥
124. सांसिद्धिकी स्वाभाविकी सहजा अकृता च या
। प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥ ९
॥
125. जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।
जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥ १० ॥
126. कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥ ११ ॥
127. कारणाद्यद्यनन्यत्वमतः कार्यमजं तव ।
जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥ १२
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128. अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥ १३
॥
129. हेतोरादिः फलं येषामादिर्हेतुः फलस्य च । हेतोः
फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥
130. हेतोरादिः फलं येषामादिर्हेतुः फलस्य च । तथा
जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ १५ ॥
131. सम्भवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।
युगपत्सम्भवे यस्मादसम्बन्धो विषाणवत् ॥ १६ ॥
132. फलादुत्पद्यमानः सन्न ते हेतुः प्रसिध्यति ।
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ १७ ॥
133. यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥
134. अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः । एवं
हि सर्वथा बुद्धैरजातिः परिदीपिता ॥ १९ ॥

135. बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि
 सः । न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते
 ॥ २० ॥

136. पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।
 जायमानाद्धि वै धर्मात्कथं पूर्वं न गृह्यते ॥ २१ ॥

137. स्वतो वा परतो वापि न किञ्चिद्वस्तु जायते ।
 सदसत्सदसद्वापि न किञ्चिद्वस्तु जायते ॥ २२ ॥

138. हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।
 आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥ २३ ॥

139. प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।
 सङ्क्लेशस्योपलब्धेश्च परतन्त्रास्तिता मता ॥ २४ ॥
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140. प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
 निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥ २५ ॥

141. चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।
अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६
॥
142. निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥
143. तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥
२८ ॥
144. अजातं जायते यस्मादजातिः प्रकृतिस्ततः ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥ २९ ॥
145. अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥ ३० ॥
146. आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१
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147. सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ३२ ॥
148. सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥ ३३ ॥
149. न युक्तं दर्शनं गत्वा कालस्यानियमाद्रतौ ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ ३४ ॥
150. मित्राद्यैः सह संमन्य सम्बुद्धो न प्रपद्यते । गृहीतं
चापि यत्किञ्चित्प्रतिबुद्धो न पश्यति ॥ ३५ ॥
151. स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥
152. ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।
तद्धेतुत्वात्तु तस्यैव सज्जागरितमिष्यते ॥ ३७ ॥
153. उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् । न च
भूतादभूतस्य सम्भवोऽस्ति कथञ्चन ॥ ३८ ॥

154. असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
 असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥ ३९
 ॥

155. नास्त्यसद्भेतुकमसत्सदसद्भेतुकं तथा । सच्च
 सद्भेतुकं नास्ति सद्भेतुकमसत्कृतः ॥ ४० ॥

156. विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् ।
 तथा स्वप्ने विपर्यासाद्धर्मास्तत्रैव पश्यति ॥ ४१ ॥

157. उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् ।
 जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ॥ ४२ ॥

158. अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
 जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥
 ४३ ॥

159. उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।
 उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥ ४४ ॥

160. जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।
 अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥ ४५ ॥

161. एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।
एवमेव विजानन्तो न पतन्ति विपर्यये ॥ ४६ ॥
162. ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥ ४७ ॥
163. अस्पन्दमानमलातमनाभासमजं यथा ।
अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥
164. अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः । न
ततोऽन्यत्र निःस्पन्दान्नालातं प्रविशन्ति ते ॥ ४९ ॥
165. न निर्गता अलातास्ते द्रव्यत्वाभावयोगतः ।
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥ ५० ॥
166. विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः । न
ततोऽन्यत्र निःस्पन्दान्न विज्ञानं विशन्ति ते ॥ ५१ ॥
167. न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।
कार्यकारणताभावाद्यतोऽचिन्त्याः सदैव ते ॥ ५२ ॥
168. द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ ५३ ॥

169. एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।
एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥ ५४ ॥
170. यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः । क्षीणे
हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥
171. यावद्धेतुफलावेशः संसारस्तावदायतः । क्षीणे
हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥
172. संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥ ५७ ॥
173. धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥
174. यथा मायामयाद्धीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥
175. नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा । यत्र
वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥ ६० ॥
176. यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥ ६१ ॥

177. अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥
178. स्वप्नदृक्प्रचरन्स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥
६३ ॥
179. स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥
180. चरञ्जागरिते जाग्रद्विक्षु वै दशसु स्थितान् ।
अण्डजान्स्वेदजान्वापि जीवान्पश्यति यान्सदा ॥
६५ ॥
181. जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ ६६ ॥
182. उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति चोच्यते ।
लक्षणाशून्यमुभयं तन्मते नैव गृह्यते ॥ ६७ ॥
183. यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६८ ॥

184. यथा मायामयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६९ ॥
185. यथा निर्मितको जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ७० ॥
186. न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ७१ ॥
187. चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्वयम् । चित्तं
निर्विषयं नित्यमसङ्गं तेन कीर्तितम् ॥ ७२ ॥
188. योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥ ७३ ॥
189. अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।
परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥ ७४ ॥
190. अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते ॥ ७५ ॥
191. यदा न लभते हेतूनुत्तमाधममध्यमान् । तदा न
जायते चित्तं हेत्वभावे फलं कुतः ॥ ७६ ॥

192. अनिमित्तस्य चित्तस्य यानुत्पत्तिः समाद्वया ।
अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ॥ ७७ ॥
193. बुद्ध्वानिमित्तां सत्यां हेतुं पृथगनाप्नुवन् ।
वीतशोकं तथा काममभयं पदमश्नुते ॥ ७८ ॥
194. अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्यैव निःसङ्गं विनिवर्तते ॥ ७९ ॥
195. निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥ ८० ॥
196. अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ॥ ८१ ॥
197. सुखमाव्रियते नित्यं दुःखं विव्रियते सदा । यस्य
कस्य च धर्मस्य ग्रहेण भगवानसौ ॥ ८२ ॥
198. अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा
पुनः । चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥

199. कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदावृतः ।
भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥ ८४ ॥
200. प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।
अनापन्नादिमध्यान्तं किमतः परमीहते ॥ ८५ ॥
201. विप्राणां विनयो ह्येष शमः प्राकृत उच्यते । दमः
प्रकृतिदान्तत्वादेवं विद्वाञ्शमं व्रजेत् ॥ ८६ ॥
202. सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।
अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ ८७ ॥
203. अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥ ८८ ॥
204. ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् ।
सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥ ८९ ॥
205. हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।
तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ ९० ॥
206. प्रकृत्याकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।
विद्यते न हि नानात्वं तेषां क्वचन किञ्चन ॥ ९१ ॥

207. आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।
यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥ ९२

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208. आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।
सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥ ९३

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209. वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।
भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः ॥ ९४

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210. अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।
ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥ ९५

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211. अजेष्वजमसङ्क्रान्तं धर्मेषु ज्ञानमिष्यते । यतो
न क्रमते ज्ञानमसङ्गं तेन कीर्तितम् ॥ ९६ ॥

212. अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।
असङ्गता सदा नास्ति किमुतावरणच्युतिः ॥ ९७

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213. अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८
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214. क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः । सर्वे
धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

215. दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । बुद्ध्या
पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

--Karika Ends--

“Schopenhauer, the great German philosopher, says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death.”

-CW. Vivekananda.